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VOL. LXIX January, 1938 No. 1

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NATURALISM

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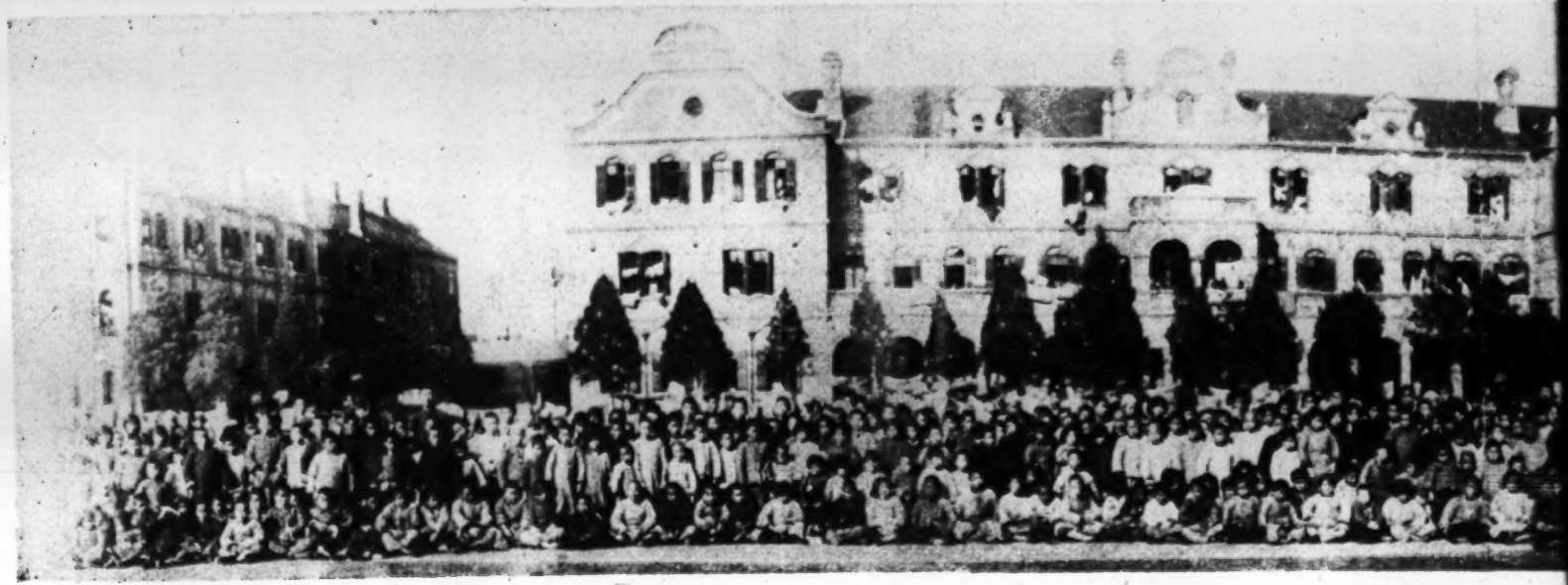

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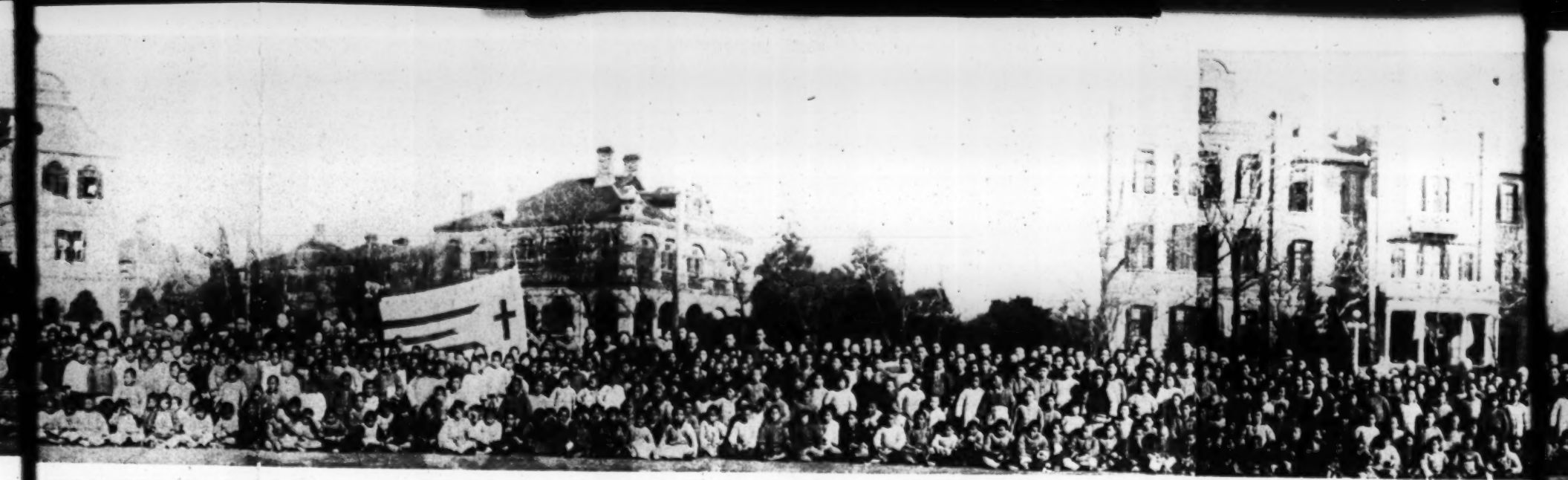

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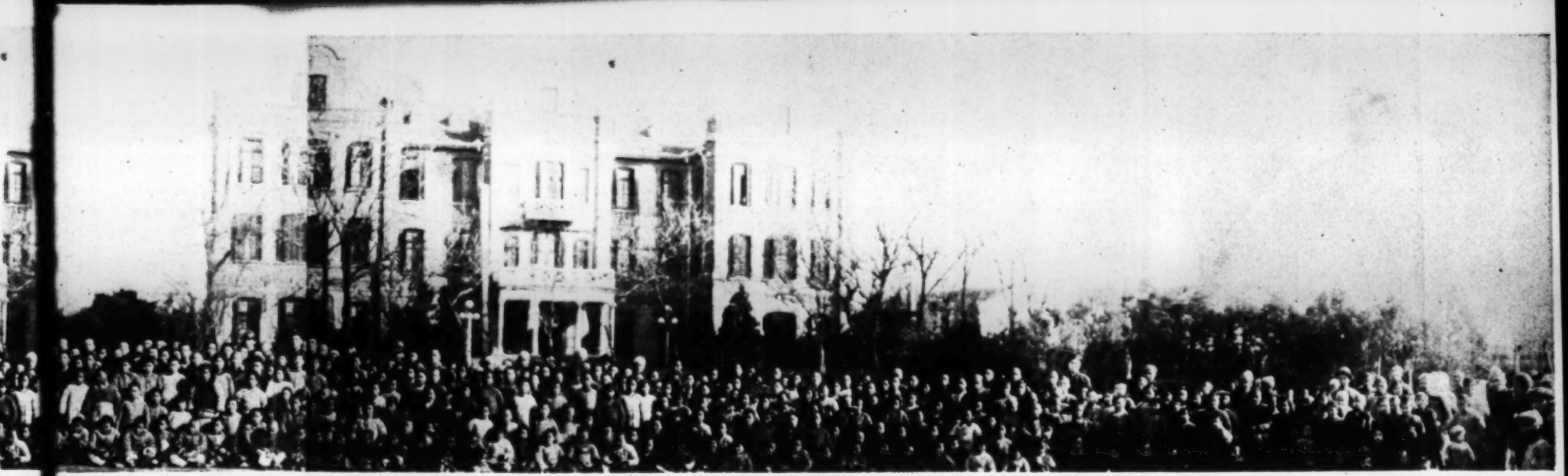

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EDITORIALS

THE CHALLENGE OF UNUSUAL TIMES

This New Year finds us still in the midst of what our Chinese friends frequently speak of as "unusual times" (非常時期). This is indeed a time of supreme crisis for China and the Chinese Church. During the last few years unusually rapid progress has been made in almost every phase of Chinese life as well as in the Christian movement in China. An attitude of intelligent receptivity toward the Christian message has been growing. Long-standing hindrances to the development of a strong indigenous Church have been removed. Foreign leadership has largely given way to Chinese control and responsibility. Where the missionaries still hold responsible positions of leadership, it is in the main at the request of the Chinese. Capable and consecrated Chinese leaders have been getting their shoulders under the burdens of the great tasks of reconstruction and regeneration.

But now suddenly, like the bombs that have been falling with death-dealing blows on her cities, the frightful scourge of war has descended upon the cities and plains of China. Along with the terrible loss of human life goes a systematic destruction of the people's means of livelihood as well as of many cultural and philanthropic institutions, schools, hospitals and church buildings. At the same time, especially in the large coast cities, many of the church members along with millions of the Chinese people have been scattered and reduced to unemployment and want.

Speaking from a purely human viewpoint this presents a dark picture for China and the Church. But from the standpoint of faith this is the time of great opportunity. Christianity has always been at its best in the midst of struggle and calamity. It is then that it is purged of its dross and its true nature is revealed. This is proving to be the case in these distressing times. The very terribleness of the situation has provided the best possible opportunity for a practical demonstration of the true Christian spirit.

THE CHURCH MEETS THE CRISIS

Early in the present struggle the test came to the missionaries. They were advised, exhorted and practically ordered, in some instances, to withdraw from this scene of conflict and danger. All kinds of arguments were advanced to induce them to flee for safety. But, except in special circumstances where it was evidently for the best interests of the work, they have determined to stay with their Chinese friends and their tasks. As one missionary put it, "I have not discovered any ground which seems to warrant me in leaving, even temporarily, the work to which I believe God has called me..... As I look at the matter, if I am right in the sight of God in standing by, then the physical consequences are no concern of mine. They are in God's hands." Moreover, the missionaries have found unusual opportunities for sharing with their Chinese brethren both in their sufferings and in their efforts to protect the lives of the helpless masses as well as to preserve the moral and spiritual tone of the people. The full story of service in safety zones, refugee camps, emergency hospitals and in many other places can never be told.

But while in point of time the challenge came first to the missionaries, it has no less truly come to the Chinese Christian leaders. They have a splendid record of courageous and sacrificial service. Pastors in their churches and the heads of the many schools, hospitals and other institutions have stood at their posts at great personal risk and have spent sleepless nights planning how to carry on the work of the Kingdom of God. Again, Christian laymen of means have given freely of their time and money to supply the needs of their less fortunate countrymen. There arise before my mind many illustrations of this Christian service—school teachers sorting old clothes for refugees, evangelists scattering tracts or witnessing, laymen distributing food, boy scouts and girl guides acting as messengers or giving first-aid at the risk of their own lives, doctors and nurses ministering to the sick and binding up broken bodies, and women employing their time in raising relief funds or making garments for underclothed refugees. The monthly reports on war relief and war-time service found in the Recorder afford abundance of concrete data for these assertions. Truly, as "God has been unfolded by the divine One," so there is a real revelation of the love of Christ in his disciples in China in this day of disaster.

THE CALL TO A FORWARD MOVEMENT

The Chinese term for crisis is "danger-opportunity" (危機). Without the danger there cannot arise the opportunity. It is very fitting then that in this time of "danger-opportunity" there should

go forth a Call to a Forward Movement in the Christian Church in China. Those who read the Call as set forth in this issue of the Recorder will be impressed by the challenge to "a deeper personal experience of the great realities of the faith by which the Church lives, a deeper experience of Christian fellowship and communion with God, and a deeper concern for winning men and women to Christ and for the salvation and welfare both of the community which the Church serves, and of all mankind." Shall we rise to the challenge of such a Call?

THE MINISTRY OF RECONCILIATION

A special type of service which the Christian Church can render is the work of reconciliation. War breeds hatred, destroys fellowship and turns loose all the evil passions of men. Under such circumstances it is difficult to avoid hatred and unjust recriminations which lead to mutual destruction. The Christian has the opportunity of injecting into such a situation a spirit of understanding, of forgiveness and of helpful service.

But there is also a broader field in which the work of reconciliation can be carried on—in fact is being carried on. The causes of war must be removed. The dangers of this mad race for armaments must be pointed out. International cooperation and good will must take the place of suspicion and fear. Only then can we have a world of peace. The following article by Miss Muriel Lester, well known in connection with the work of Kingsley Hall, London, was written by special request. She gives us a brief picture of some of the lines of approach to this greater task. What can missionaries and Christian leaders here in the Far East do along similar lines?

AMBASSADORS OF RECONCILIATION

MURIEL LESTER

Among the thirty odd peace societies in England, Dick Shepherd's Peace Pledge Union grows the fastest. It numbers some 140,000 people, mostly men. The last report I saw was of gaining some hundred new members a day. In close collaboration with it works the War Resister's International and the Fellowship of Reconciliation.

The personal and spiritual causes of war lie in the fear, greed and arrogance of the average person. Its economic and political causes are being intensively studied also by these peace workers.

It is obvious to a Christian that one can't overcome evil with evil. In the method of the cross is the only hope for mankind. It stands for redeeming love, forgiveness, self-suffering, concern for one's enemy, even one's torturer who has been nailing one's hands to a bit of rough wood.

Just as definitely many of us British have come to see that, however horrified we may be at Italian or Japanese aggression, we are not clean-handed enough ourselves to be able to condemn them. "It is no more wicked to covet Empire than to *cleave* to Empire." Our program therefore is to press upon our own public, our government,

and the Christian thinkers and leaders of all nations, the urgent need of a new world economic conference at which the representatives shall not follow the old precedent of pouring buckets of oratorical whitewash over the deeds of their own nation, but shall own up to their mistakes of the past and plan for future cooperation. We ask that British territorial imperial possessions be put under international control. This restitution would be preceded by careful preparation during which the best legal minds of various nations would collaborate in working out the mode of procedure. We greatly welcomed Sir Samuel Hoare's pronouncement of last spring when he suggested that the raw materials of the British Empire should be made more easily accessible to the Have-not nations.

To popularize these far-reaching plans for peace-making, many members of the groups above mentioned go out over weekends to country areas, talk at street corners on Saturday evening, and spend their annual holidays in preparing public opinion for this constructive program.

Dick Shepherd's movement expects all its members to meet in small groups of 10 or 12 weekly. They study together, making plans for future work, and close their sessions with ten minutes of silence—one may call it meditation or prayer as one prefers. This serves to clear the minds, stimulate their thinking, and strengthen them for the day of trial they are likely to meet in their uncompromising stand against militarism.

At a big international conference of Christian peace workers in 1936, we were reminded that the statesmen of the world have failed. Mr. Baldwin had announced that war would end western civilization. Yet the thought of war was being accepted as inevitable. After much prayer it was decided to set up a new sort of Embassy. We would choose individuals from our own members and send them to those areas of the world where conflict was. They should also go to the governments of various countries, always taking the same message, in the name of God and of the common people. They should be people who have trained themselves to think objectively, who are trusted and loved by their fellow citizens, who in their own lives have broken down the invisible barriers between themselves and those of another class, or race, between themselves and God. They should be called Ambassadors of Reconciliation. George Lansbury, equally beloved by rich and poor, was the first chosen. His visit to Hitler loomed large in the public view but equally important were his visits to President Roosevelt and the Prime Ministers of France, Belgium and Scandinavia. Others are being used in the same way and it is an adequate aim to put before any group of Christians, old or young, that they should begin now to train themselves by social, economic and spiritual discipline to be an Ambassador of Reconciliation.

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A Call To A Forward Movement

Issued by the National Christian Council

THE CALL

IN the midst of suffering, and loss, and national crisis we would call upon the Christian Church to move forward. The gospel of Christ is not a message of defeat. It is a summons to struggle against the forces of evil in the lives of men and nations. It is the good news of the love of God in action, of help for those in need, of devotion and sacrifice for the welfare of society and the state, of ideals of the world-wide Kingdom of God, and of faith in the ultimate victory of right.

We therefore call on all Christians to cherish this assurance in their hearts, and through daily communion with God and the constant realization of His nearness, to find inward peace in the midst of turmoil, reserves of strength to bear the burdens of the day, courage steadfastly to face the uncertainties of the future, and faith to go forward.

BASIS OF A FORWARD MOVEMENT

The indispensable bases of a forward movement are the constant witnessing of all Christians, strong individual local churches, and the combined power of all the churches working together, with full cooperation of schools, hospitals and all other Christian institutions. To this end we would call upon all churches and all Christians to seek:

A deeper personal experience of the great realities of the faith by which the church lives, and which all denominations hold in common.

A deeper experience of Christian fellowship and communion with God, as individuals, in the religious life of the home, and in the worship of the church.

A deeper concern for winning men and women to Christ and for the salvation and welfare both of the community which each church serves, and of all mankind.

The development of a larger number of members to participate in the leadership and activities of the church.

The development in the individual local church of greater corporate strength in membership, finance, and efficiency, and of a program of activities fitted to the needs of the community around it, and of the nations.

Many churches are now suffering from war, with their members scattered and their services disrupted. Many schools and hospitals have been seriously affected. Special efforts must be made and all possible assistance given to restore such institutions to active service as soon as conditions permit.

FORWARD MOVEMENT PROGRAM OF WORK

Many agencies are already carrying on some of the activities suggested below. Indeed most of this program grows out of

projects successfully carried out in various centers, which can be profitably initiated in many others.

I. Relief Work

We call upon all Christians to cooperate in relief work and thus to exemplify the Christian spirit in the face of the horrors of war. Material relief should be given in such a way as to spiritualize it. Relief work should not only minister to the body, but heal the soul and strengthen faith and hope.

The following types of relief activities are suggested.

To relieve suffering and destitution.
To meet social, recreational and educational emergency needs.
To meet spiritual needs.
To have fellowship through contributing to the needs of others.

The Christian hospitals will carry the burden of the ministry of healing. Other relief activities should be carried on in connection with churches, and with the help of their members, as far as practicable.

II. Spiritual Uplift

The gospel has power to meet the needs of this emergency, for the individual, for society, for world relationships. Let us press for its wider acceptance, that men may be won and that this power from God may be released for the help and healing of mankind. Let us emphasize those aspects of the gospel relevant to this emergency, at all regular meetings, by constant personal witnessing, and by special efforts.

Particular attention should be paid to the diagnosis of the needs of various ages and classes, and presentations of the various aspects of the gospel should be made to meet those needs. The following special classes are suggested, in addition to the general population.

Refugees and all in distress
Soldiers, particularly those wounded or disabled
Employed youth
Farmers
Families
Students
Middle school alumni
College alumni.

The spoken word should be supplemented by a large use of the printed word, particularly in pamphlet form. This will be specially useful in connection with personal witnessing. Large use should be made of the elements of worship and emotion in group singing.

A time of emergency breeds discouragement, sickness of heart, and widespread spiritual need. Let us mutually encourage one another as Christians. Let us learn from the cross the lesson of triumph over suffering. Let us intensify all Christian activities and put forth our utmost efforts to proclaim the gospel to all who stand in need of comfort and spiritual strength.

III. Closer Cooperation

Let us emphasize our oneness and forget the things that keep us apart. Let us achieve the access of strength that comes from cooperation, and the stimulus of unity of spirit, so as more adequately to meet the present emergency. To this end we recommend:

That in each city where there is more than one Christian agency all churches, schools, hospitals and other Christian organizations be bound together in some sort of federation, and that such federations extend their activities to the surrounding areas where practicable.

That regional and national Christian agencies cooperate in putting this program into effect, particularly in pooling the efforts of all traveling secretaries, so that each, in addition to his regular objectives in his own group, may assist in the realization of this forward movement for the Christian forces as a whole in each locality.

That national organizations set up regional branch agencies, where these will serve to bring them closer to the work in each locality, and that regional organizations cooperate with these branch agencies.

Let us look forward to a period of reconstruction as an opportunity for rebuilding more wisely, and study the possibility of merging churches, schools, hospitals and other Christian agencies where desirable in order to combine weak units and give greater strength.

Let us always keep in mind that we are all followers of one Lord and Master and are all members together in a world-wide Christian fellowship, imperfect and incomplete as yet, but the basis of the Kingdom of God. In this time of stress let us give thanks for the sympathy and help of the church in many nations. Let us not forget to pray for Christians and all men of good will in all countries. Let us pray and work together for the coming of the world-wide Kingdom of God.

———:o:———

My Idea of the Church and Its Task

ROY S. LAUTENSCHLARGER

"THE world is what it is because of what we are." This is the heart-cry of the late Canon (Dick) Shepherd. It might well be also the voice of contrition and self-rebuke of all Christendom at this time. To be sure, as followers of the Lord Jesus, we belong to a Kingdom that is "not of this world"; nevertheless this is our human world from which we cannot dissociate our mortal selves. Its ills become our ills, and its weight of sin must ever lie heavily upon our God-awakened spirits. Too often we have fallen to the temptation of standing aloof, and saying unto ourselves: "I thank Thee, God, that I am not as other men are." Rather should we be found meekly confessing our unworthiness and unfaithfulness before the God of all the earth. On behalf of our-

selves and the society of which we are a part, we should cry out again and again: "God be merciful to me a sinner." For are we not all continually coming short of our fullest duty and privilege in the fulfilment of God's gracious purpose in the world? We are affiliated with, and constitute in part, that organized institution and spiritual society called the CHURCH: that body designed to be the avenue through which Divine Grace touches human need and society is infused with the Heavenly Ideal. So we would also go along with Canon Shepherd, when he continued to say: "I also believe that the Christian Church is the best thing left in this chaotic world, and that if its members could come to a vigorous life, they could rescue their world from its bondage of sin and impotence."

CONCEPT OF THE CHURCH

When we speak of the Church, we may have generally in mind the universal fellowship of those who love and try to follow our Lord, Jesus Christ. This may embrace a wider scope than the actual membership of the organized body. No doubt there are many in all lands, certainly in China, who, while not incorporated in the Christian Church, have nevertheless found through it for their own lives something of its true spirit. A broad interpretation has put it: "Whoever is enraged by oppression, injustice and selfishness, and whose heart burns over unnecessary and ill-gotten profit, whoever suffers shame when he sees another do anything mean, whoever repents when his city or country fails to rise to a moral challenge—be he inside the Church or out of it—is finding the meaning of the Christian spirit." While the above may not be an adequate view of the Kingdom of God idea, it assumes that God's Kingdom on earth and the Christian Church are synonymous concepts. This is as I think it should be. It is certainly true that all Christian-minded persons should comprehend the spiritual challenge of our time and share with the Church the task of meeting it. In the main, for this discussion, when I speak of the Church I shall have in mind the more restricted concept of the corporate Christian body; that body of faith, witness and service which may be said to constitute the "earthly temple and embodiment of the Savior of the world." It is this community of men and women in the world, possessing this faith and striving to live this life, which becomes the "unique medium in each age for the continued disclosure of God's creative and redemptive purposes."

FUNCTION OF THE CHURCH

What is the function of the Church? If I should try to offer my opinion within the brevity of a single sentence, I should answer: it is primarily, to make manifest the reality of God—to proclaim His love and to declare His judgements; and it is secondarily, to safeguard the freedom of personality so that man can give unhampered response to those realities. For both of those purposes the Church can and should speak with the voice and authority of the Eternal God, as herein is laid open the way of redemption. The Church, as the organ of God's grace, and holding all God's gifts in trust for His children, has the business in the world of "making the peculiar treasure of Heaven the common property of earth."

1. Proclaiming God's Redemptive Purpose

The Church today, as in its beginning, finds its entire life and mission in the one central fact of the universe—GOD. It must possess first of all a very sensitive and responsive awareness of the supreme Reality of life—God, the Creator and Ruler of all things. As Saint Paul declared, "in Him we live and move and have our being," whether we are actually conscious of it or not. "Whither shall I flee from Thy presence?" cried the Psalmist when he felt the overwhelming sense of the inescapable Reality. The Christian Church everywhere implies that man lives in a moral universe and a God-conditioned world. It symbolizes in body and proclaims by voice the eternal quest of the Divine Spirit for the soul of sinful man. Only as the Divine gives aspiration and aid does the heart of man make real search for God and find communion in His way and will.

In accord with the manifestation of the foregoing central fact, the Church must always proclaim the Gospel of salvation from sin. For what remedy has sinful man found for his sinfulness, selfishness and hopelessness of life other than the pardoning, redeeming and revitalizing grace of God through the Lord, Jesus Christ? This applies with equal force to the social as to the personal implications of the Gospel. The Church should never shirk her responsibility in the spiritual task of social regeneration. But at the same time she must reach far deeper and beyond a mere program of social reform. As has been well said: "To urge men to get busy and build a new world is not Good News. It is Good News that there is a God who wills a new world and has more than human resources for bringing His purposes to pass."

It is furthermore the duty of the Church to stimulate and facilitate spiritual fellowship among believers, to promote enterprises of cooperative service, and to extend sentiments of international and interracial brotherhood. But obviously more prior and basic than this human fellowship, and the condition of it, is the mystic communion of each with his Heavenly Father. By the administration of the Sacraments and provision for the manifold means of grace the Church must ever be leading this "community of aspiration" into the more perfect character of a praying, worshipping and serving society.

Another great human need which the Church is supremely fitted to meet is, what we may call, the ministry of consolation. The prophetic call is still before us: "Strengthen ye the weak hands and confirm the feeble knees." The endless array of human ills in this world is one of the appalling aspects of life, yet they must have a place in the providence of an omniscient God. For all these misfortunes, afflictions, and bereavements the Church must offer sympathy, comfort and hope. It can bear the fainting and broken spirit into the arms of an all-wise, all-loving Heavenly Father. Here the Church can stress the superiority of spiritual values, the joy of genuine self-denial for righteousness, and the abiding hope of immortality.

2. Declaring God's Immutable Judgments

The Church by making manifest the reality of God and proclaiming His loving purpose, assumes the corresponding responsibility of declaring His inescapable judgements. As God is the Creator and man is the creature, so before the perfect righteousness and holiness of the Divine character and purpose all things must stand in judgement. The gracious designs of God for man's salvation and spiritual attainment appear to constitute a moral system that is constant and immutable. Man is given always the freedom of accepting or rejecting the Divine light and leading, but he has never the freedom of escaping the consequences of his rejection. The tragedies of life and human relationships which history records and with which contemporary experience abounds can hardly be conceived as representing God's will. Rather they constitute the inevitable consequences of denial and rejection of Divine love. In this sense they are God's judgements in operation. "Verily, he is a God that judgeth in the earth," declared the Psalmist. Jesus announced, "For judgement I am come into the world." Paul before Felix "reasoned of righteousness, temperance and judgement to come."

The early Hebrew prophets, like Jesus and His apostles, were unsparing in their condemnation. of personal and social iniquities and injustices. It is not enough for the Church to be merely proclaiming God's proffered redeeming grace, she must also bring sinning man and society face to face with impending righteous judgement. It is for the Church to possess the moral insight to discern the signs of the times and interpret the events of the hour; and she must have the moral courage to declare God's holy displeasure upon those who heed not the light of life. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida!....And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell."

3. Safeguarding the Sacredness of Personality

It is man's glory to have been entrusted by God with the priceless gift of personal liberty. In this liberty alone can he attain unto his true spiritual heritage in this life and for the life to come. By the rise of what is known as the Totalitarian State which is bent upon compressing all man's loyalties within the narrow limits of its own ends, the Church is challenged in its spiritual task as the character forming agency of society. The Divine Spirit is hereby displaced as the supreme object of worship; it is no longer recognized as the ultimate source of morality and standard of conduct. Instead, the all-absorbing State is becoming man's God,—the exclusive standard of all values, the sole arbiter of man's fate, the object of his unqualified devotion.

A basic tenet of Christian belief is the inviolable sacredness of personality. The State, through law of universal application, may assist in the "nurture and development of persons of high spiritual character in a society that more and more reflects the life and teachings of Jesus." When, however, the State becomes an end in itself, the individual Christian is likely to be faced with a conflict of loyalties which can only be met, as did the Lord himself, by choosing to obey God rather than man. The Church is herein called

upon to stand out boldly for her spiritual prerogative of guarding man's freedom against arbitrary human encroachment. As the agent of God for the "nurture of the souls of men and the growth of their consciences", the Church can and must assume a superiority to the State. And if need be, it is both her right and duty to confront the State with a voice of eternal authority, saying unto the powers that be—"Thou shalt not!"

———:o:———

Church and War Conditions Behind the Lines

A. R. KEPLER

I HAVE just returned from an extensive journey through Shantung, Honan, Shensi, Hupeh, the Yangtze Valley as far as Chinkiang, Hunan and Kwangtung. The purpose of this itinerary was three-fold:

1. Investigate the condition of the war refugees and the assistance our several relief organizations should render.

2. Discover what help the Christian forces might render to bring healing and comfort to the wounded soldiers.

3. Confer with the Christian agencies in the cities visited, on effective ways in which the Christian Movement can make a distinctive Christian contribution in this national crisis.

Incidentally the wide scope of this journey gave me an opportunity to secure a comprehensive impression of the national morale and of the attitude of the people toward this undeclared war between China and Japan.

I was in Nanking and Chinkiang immediately after the disastrous defeat of the Chinese armies at Soochow. The steamers were crowded beyond the limit with refugees. The crew were obliged to turn the hose upon the small boats crowded with families who attempted to find refuge on the steamer, long after there was not even any standing room left. These people were leaving behind many of their material possessions. They were drinking the cup of suffering to the dregs. Nevertheless, I found a remarkable unanimity among them that the resistance against the aggressor must be continued at all costs.

I found the people generally contributing toward the winning of the war and providing wadded garments and other comforts for the soldiers. In every city I visited there were numerous organizations canvassing the shops and the homes for contributions. Most shop keepers and people of means were induced repeatedly to contribute to the war chest and especially to assist in buying material and in the making of warm garments for their soldiers. The people look upon this war of defense as their own and not merely the concern of the war lords or their Government.

The Christian forces everywhere are contributing their bit and generally are providing leadership in war-relief activities. As a group within the nation they are perhaps the best informed on the causes of the war and among the most loyal supporters of the

Government. The distinctive contribution of the Christian Church of course finds expression in relief activities, in providing garments and comforts for the soldiers and for the wounded and in giving shelter and clothing and food to refugees. In every city I visited, the Christian forces of the several communions were united in this war relief work. In many instances, the Christians and non-Christians have joined forces in this project. In Taian, the two Protestant communions of that city, the Roman Catholics, the Swastika Society, the Chamber of Commerce and the local Red Cross organization are all cooperating within one organization to relieve human suffering and misery created by the war.

Generally and comparatively speaking, the war refugee does not create such a massive problem elsewhere as it has in Shanghai. This is due to the policy of the provincial governments. They do not permit the refugees to become congested in the large cities, but are scattering them throughout the provinces. There were approximately only 30,000 refugees in all Shantung,—the largest number in any one place being no more than 3,000. By this process of keeping the refugees on the move and diffusing them throughout the country, the expense and responsibility for their maintenance is more equitably distributed, although while they are on the road they are compelled to eat much bitterness and not a few fall sick and are stranded by the wayside.

Chengchow (Honan), being a large railway center, has become a funnel through which this endless stream of refugees flows. It is not surprising that I found a large number of sick stranded there. We are fortunate to have an unusually efficient refugee Relief Committee there and we were able to inaugurate a project of medical relief for sick refugees. The National Christian Council War Relief Committee has made an appropriation of $1,500.00 for this purpose. This, in addition to the grant to the local hospital by the Red Cross organization, should make it possible to maintain this project for a period of six months.

Since Sian is the western terminal of the Lunghai Railway, it naturally is the focus of a larger number of refugees than any other center I visited north of the Yangtze Valley. There were between 10,000 and 15,000 refugees of whom 6,000 required assistance in the way of shelter, food and clothing. They came from Shansi, Hopei and Honan in families and in village groups. Most of them were from the middle class which form the backbone of China's millions. The Provincial Government is projecting an interesting scheme of colonization: They are opening up a tract of land, 60,000 mow in extent, 300 li northeast of Sian, on the banks of the Yellow River. They are proposing to colonize this land with a minimum of 3,000 refugees, for whom they will provide 2,000 heads of oxen costing $40 per head and also make a sustenance allowance of $3.00 per person monthly for six months, after which it would be presumed that they would be self-supporting.

Such an arrangement, however, does not provide for all of the Sian refugees. Many of them do not desire to remain permanently in Shensi. They hope ultimately to return to their native villages.

Winter is upon us and the weather is Sian was already exceedingly cold even in November. Both the Sian Branch of the China International Famine Relief Commission and the Christian War Relief Committee in that city were prepared to undertake relief work especially among these refugees. They had already contributed most generously to the Government relief fund and had furnished several thousand suits of wadded garments for wounded soldiers. I was exceedingly gratified that the National Christian Council War Relief Committee and the C.I.F.R.C. were able to transmit grants of $2,000 and $5,000 respectively to these two relief agencies in Sian. Chinese charitable organizations have since appropriated an additional $5,000 for this work.

It was in Sian that I made my first intimate contact with the wounded soldiers. 10,000 had been allocated to Sian for hospitalization. While I was in Sian, a telegram was received from the Shansi war front that an additional 15,000 were on the way and that preparations must be made to receive them and give them surgical attention. When one realizes that Shanghai, (apart from the transient wounded who passed through Shanghai en route for interior hospitals) provided only 5,000 beds, it will be readily seen how great a problem it is for interior cities like Sian, Nanchang, Changsha and others to receive and minister to 10,000 or more wounded soldiers at one time.

The war found the Government unprepared adequately to handle the wounded soldiers. It would have required at least five years of training and organization of the highest order to set up an Army Medical corps adequate for the requirements created by this present war. The Ministry of Health was quite rightly majoring in projects essential for the health of the nation in peace times. Very little had been done to prepare for war-time conditions. It is therefore not surprising that the medical organization broke down under the strain of the unanticipated demands that have been made upon it.

I return to Shanghai from my journey with the wounded soldier as my most poignant memory. I can't get him out of my thoughts. He is the most pitiable person in China today. The chances all are that he must eat all the bitterness of the refugee: inadequate clothing, insufficient nourishment, no protection from the rain and the biting north wind, his wounds festering through lack of surgical care. I am referring to the life of the wounded soldier for the period between the time he is wounded until he is received as a patient in the hospital in one of the large medical centers set up by the Government for the care of the wounded soldiers, as at Nanchang, Sian, Wuhan, Changsha.

While in Nanking, 1,200 wounded soldiers were lying on the river bank at Hsia Kuan waiting to be put on board an improvised hospital ship for transportation to Wuhan. Their clothing was drenched after days of fighting in the rain. They were exposed to the biting chill of drizzle combined with a strong north wind. They were hungry and thirsty and their wounds unattended to. A call came to the Relief Committee for dry wadded garments for these 1,200 men. There were only 400 suits available. Since this request

was not an unusual one and their resources were insufficient to cope with the demands, they were afraid to distribute the 400 among the 1,200 for fear that the other 800 in their misery would fight for possession of this dry, warm clothing. It was only by segregating the 400 most needy that they were able to distribute their limited supply of warm clothing.

During my brief visit at Wuhu, 2,000 wounded were lying on the bund. The relief workers were standing by, with stretchers to carry them to the hospital. Evening came and the 2,000 were still lying on the river bank deprived of surgical attention, simply because, through lack of co-ordination in administration, it could not be decided how they were to be distributed among the several hospitals.

In Wuhan where thousands of wounded soldiers were entrained to be despatched to the medical center in Changsha, I found 300 of the more seriously wounded left behind, possibly forgotten, crowded into a small room near the railway station just south of Wuchang, with no tea or water to quench their thirst, no food for over 24 hours, their wounds undressed. Some were so parched from thirst that they could no longer speak to make their needs known. Several dead were lying among them, the stench of festering wounds was almost unbearable. There was only one medical attendant and he had no medical supplies beyond a small quantity of alcohol and mercurochrome. Can your imagination conjure a scene more ghastly or more compelling in its claim upon our sympathy and help?

These instances are mentioned not to criticize or to condemn. The war was unwanted by China. The Government was not prepared to face so formidable an enemy, and one so thoroughly prepared and equipped with every conceivable modern missile and instrument of destruction. I am relating these conditions because they are a summons to the Christian forces in China and throughout the world to come to the rescue and set agencies into operation which will look after the needs and the comforts of the wounded.

In case there are some who would question the expediency or the appropriateness for the Church to engage in a ministry in behalf of the wounded soldiers, I wish to state that the status of the wounded soldier in China is different from that prevailing in other countries. During the era of the warlords, when a soldier was wounded and was so fortunate as to get medical treatment in some hospital, it was the custom for his commander or warlord to make him a grant of eight or ten dollars and with that transaction his relationship with the army terminated. Out of this practice, there seems to have emerged a generally accepted principle that when a soldier has once been wounded, he has thereby fulfilled his obligations as a soldier and shall not again be required to bear arms in the conflict. The wounded soldier therefore assumes, for those who would do war relief work, the same status as the non-combatant refugee, with this difference, that he is suffering all the bitterness and hardships of the refugees plus the pain and suffering and helplessness induced by his wounds.

I would like to see the Christian forces organize a Medical Auxiliary to work in the closest relationship with the Government

and the Army Medical Units with the particular purpose of ministering to the wounded on their journey from the time that they leave the army base until they are interned as patients in the allotted hospital ward.

I have returned to Shanghai after this extensive journey with some very deep convictions strengthened. I am sure God did not will this war. I am convinced that China did not want it. War at its best is gruesome and a return to the jungle era—only a thousandfold more gruesome and cruel than was possible in those jungle days because our modern civilization has provided for us so many more devilish and effective weapons with which to destroy and to wound and to kill. Certainly the least that our Christian organizations can do under circumstances like this is to make the maximum contribution to ease pain, to heal the wounded and create channels for the love of our Lord, Jesus Christ, to find expression in the midst of carnage and strife.

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Another Open Letter to the People of Japan and to the Christians of the World

E. STANLEY JONES

AFTER writing an Open Letter to the People of Japan and one to the Christians of the world on the Sino-Japanese war, the next step seemed to be to write to them jointly. In doing so I gather up the conclusion of a group which urged upon me the necessity of expressing these conclusions in this form.

In the last letters we said that we desired reconciliation with Japan. In saying so we believed that we represented the soul of China and the Christians of the world. We mentioned reconciliation but did not develop it. We could not. For we had first to put our finger on the cause of the break in fellowship, namely, Japan's invasion of China. And, more than merely calling attention to that cause, we had to implement our moral condemnation of this international crime by economic withdrawal. We therefore asked the Christians of the world to withdraw economically and non-cooperate with Japan as long as this military invasion of China continued in any form. We did this with sorrow of heart for we were breaking with friends. But it had to be done. Having done this, however, and without in the slightest retracting that position and that action, we can now talk of reconciliation. To have talked of it before would have been sentimentality. Now we can ask for reconciliation with a moral content in the asking.

But as we ask Japan to remove the cause of this break in fellowship, namely, to call off this war and restore to China her sovereignty, we recognize that we, representing other nations, have our own stumbling blocks to remove and our own sins to confess. Moreover, we must try to get at the causes of this war, direct and subsidiary, and remove them if possible.

If the cause of this war is military imperialism which desires to conquer and dominate as much of humanity as possible through

a sense of superiority and a so-called "national mission," then we have no alternative but to repudiate this and resist it in every legitimate way. Any nation that takes this attitude is out to ruin itself and others. In that nation's own interest and in the interest of the well-being of the victims of this dominance and of the peace of the world, we must resist by withdrawal. We cannot hope to satisfy the voracious appetite of military imperialism. Nor do we want to do so. That appetite must be starved by collective withdrawal. This militaristic imperialism is evil and must be treated as such.

But where there are legitimate national needs, we must try to meet them by collective action and where there are legitimate national grievances, we must remove them. We suggest, as steps in this direction, that:

1. The United States remove at once the grievance that Japan has against us in the Immigration Law. This law is humiliating to Japan and other Asiatic nations and could be removed without creating any serious labor problem, for on a 2% basis it would involve only 250 people coming in from all Asia each year. This is infinitesimal in a nation of 120 millions. Besides, we could then be in a position to stop smuggling on our borders through which probably a greater number passes over each year. Regardless of Japan's attitude in this war, we should remove this stumbling block in international relationships and should do it even while this war is on. This is our own moral problem and we should settle it regardless of the actions of the other person involved. Two wrongs do not make one right.
2. If we ask Japan to respect the political and territorial sovereignty of China, we must ask the rest of the nations to do the same. We therefore suggest that:
   (a) Extraterritoriality be renounced by all nations at once, except where China of her own free choice asks for its continuance. The reasons for Extraterritoriality have been fading out and are practically gone. China has been setting her own house in order at an amazing rate and reforms of every kind are making Extraterritoriality outgrown and unnecessary.
   (b) All posting of foreign troops on Chinese territories for the protection of foreign nationals should be done away with at once. This, too, has been outgrown and unnecessary and is at the same time ineffectual. The best security for foreigners is, on the part of China, a strong central government and, on the part of foreigners, sympathetic and friendly attitudes toward the Chinese people.
   (c) Along with this withdrawal of troops there should be a withdrawal of all foreign gunboats from the territorial waters of China, except the normal visitation of naval ships of one nation by another. These ships in Chinese

waters have served their function and the necessity for their presence has been outgrown.

(d) All territory of China now occupied by International Settlements, or Concessions to individual nations, or territory which is legitimately Chinese now occupied by other nations, should be renounced and given back to China, except where China of her own free will asks for their retention. It is quite thinkable and probable that China, given an unfettered choice, may decide that certain places be occupied as at present in the interests of all concerned. But China should decide.

3. Japan says that she needs further outlet for the settlement of surplus population. This should be impartially and sympathetically examined by an international Commission and recommendations made as to where suitable places are available and sufficient to meet an honest need. Far better to give up portions of the world for such settlement than to give up the hope of peace for the world.

4. Where Japan lacks raw materials in her own territory, let that same international Commission make recommendations for the supply of those raw materials necessary to her own national life and development.

5. We urge on the part of all nations a change of attitude toward China from being a country to be exploited for selfish ends to one that should be cooperated with and developed in her own interests. She should be given an unfettered opportunity to reform and develop her own life. No one need fear that development, least of all Japan, provided Japan is friendly, for the heart of China is essentially pacific. This will turn out to the best interests of all concerned. We are assured by Chinese economists that China would not object to, indeed would welcome, economic assistance on the part of Japan, or other nations, provided it is by mutual consent and provided it leaves China's sovereignty intact and real.

6. These recommendations lead us straight into the necessity for one central recommendation, namely, for cooperation, for mutual aid. Life lived according to ruthless competition, the law of the jungle, has brought us to a jungle civilization, full of fears and wars. The end of this road in world affairs is mutual ruin. We must have the courage, corporately, to turn around, to repent, to take the road to mutual aid, to cooperation. We must love our neighbors as we love ourselves—or we perish.

We therefore make bold to offer to a confused and baffled world a simple solution, the Christian solution, the Kingdom of God on earth. Here is a new order based on mutual aid, brotherhood, love, redemption, and it stands at the door of the lower order based on selfishness, exploitation, mutual ruin, and is ready to replace it both in the individual and in the collective will. This is the stone, rejected indeed by the builders of civilization, that has now become the head of the corner. In many minds around the world, and in

an increasing number of minds, it has become the cornerstone of economic and international thinking as offering the only solution. It is being looked to more and more as the only hope for civilization on the brink of ruin. You have tried unworkable ways of hate and force that are fast breaking down through their own contradictions and strains. We ask you to try this.

We ask you to make a start in this Sino-Japanese conflict and begin to apply it here. If you do so, it may be that what seems to have within it the possibility of a world war, with its world ruin, shall turn out to have within it the possibility of a new world based on cooperation and mutual aid, a world of peace and brotherhood. It is worth risking our all upon. It is the only open door.

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Refugee Camps of Shanghai*

Hundreds of thousands of noncombatants have been rendered homeless and crowds of these refugees have flocked to the International Settlement and the French Concession for protection. The problem of caring for them has been an acute one. In the following pages a brief account is given of visits made to several of the larger camps by a member of the Editorial staff.

FOUR thousand people make a large community. One can imagine the gaiety of the Great World packed with that number in the days before the Sino-Japanese conflict. Today, four thousand refugees inhabit every available piece of floor space within the building, even on stair landings, and take their daily constitutional in the centre yard.

A boy scout jumps to the salute as one enters. His smile is refreshing. Who could believe he does a twelve hour daily duty! The entrance is unlighted and scenario is piled to the sides. Through the hall we proceed to the circular yard in the centre of this city's oldest entertainment establishment. There is a general listlessness in the hundreds that throng the yard. A queue of people, mostly children, stands patiently waiting their turn to heat their steamed flour loaves—children under seven get a loaf a meal, while their older brothers and sisters and parents are given two. Each refugee is given two meals a day.

One had heard of the shortage of rice and vegetables, but never could one imagine four thousand people existing on wheat flour only for a whole fortnight. On the day we visited the camp, on Thanksgiving Day, four thousand people had not tasted vegetables nor rice nor meat for two whole weeks. Imagine for a moment the taste of these heavy wheat loaves day in and day out eaten dry. One begins to realise the enormous burden placed on our city's health authorities. What resistance to disease can these bodies have? How susceptible to any epedimic! Surely, if conditions do not improve, hundreds will through malnutrition become stricken with beriberi, scurvy, rickets, if not meeting with death itself.

*This Article is reprinted from the December and January issues of *The Spokesman* by courtesy of the Editor.

A few children were playing a game of their own on the concrete paved yard. Various groups were in conversation. But mostly one saw mute figures sitting on every available bench, or just standing with expressionless eyes glued on the kitchen department.

Their gaze directed our footsteps and we entered the domain of the camp cooks, all of whom were refugees. Three brick and clay plastered stoves were in full use, while a dozen or more men prepared the flour for cooking. These men are confined to their department and cannot leave without notifying the guard, a boy scout, but in compensation they eat newly steamed bread, may fashion the flour how they will for their own consumption, and may eat their fill.

The inducement of having as much as one can possibly eat is offered to all volunteer workers, both refugees and others. One can understand that this is some attraction to refugees and also a necessity to keep them sufficiently nourished to carry out their duties, but the diet must be sickening to those volunteer workers, most of them boy scouts from better homes, and terribly depressing.

There are some fifty-five boy scouts and seven girl guides working in this camp. Half of these scouts, however, attend schools and therefore do not have more than four hours' daily duties. A heavier burden then falls on their brother scouts who work a twelve hour shift. Their Scoutmaster, a very fine type of the modern Chinese young man, was our guide throughout our tour of inspection.

Ninety of the Great World's staff of coolies and assistants have the responsibility of keeping the premises clean and wholesome and assist in other work, all on a voluntary basis, while some seventy to eighty refugees assist them and the scouts. These two hundred and more volunteer workers are responsible for the care of the four thousand refugees.

The camp is divided into districts with a man in constant charge of each district. We found most of them seated at a desk surrounded by a cluster of people, quietly waiting their turn to speak. In the large halls, stone flagged, were people in all positions, some sleeping, some squatting, quiet and docile. Only a cotton quilt and a layer of straw covered the cold stone floor and only a faint suggestion of warmth could be found in the rooms facing south and receiving the full benefit of the sun's rays.

A class was in progress—some two dozen youngsters taught by a refugee school master. There were some animation and life there. An oasis of grins and nods, in a desert of stony faces.

In the yard below, a patriarchal farmer type of man stood motionless, paying penance for hoarding foodstuffs and trading on his fellows. Behind him, in the little office, a dispute was being settled between two inmates. Within a few yards of us, a father held his little child against his naked breast to give him warmth. In another section of the yard little girls were preparing "milk" for the younger brothers and sisters—milk made of a composition of wheat and rice flour and water, heated and stirred into a gruel

over a charcoal stove. At the taps, women washed their family garments in cold water. A girl guide collected meal tickets. Yes, there was some activity, some signs of life, and the little boys and girls were gladly posing for their pictures to be taken, smiling broadly and trying to gain the most prominent positions.

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On Luzon Road is a model camp housing twelve hundred persons. Orderliness, system, and a good deal of cheerfulness greet one at the front door. A tour of inspection confirms this first impression.

The camp consists of six large matshed huts parallel to each other and divided into two sections by an open court. The entrance from the road is through a matshed hut at right angles to the others, housing the administrative offices, clinic, staff quarters, etc.

A bulletin board is posted with several notices. The number of refugees housed daily is recorded. Today's totals read: Men, 217: Women, 424: Children, 608: Total, 1249.

In the centre court a huge tent has been erected and within its shelter young women and girls are embroidering ladies' lingerie. This is one of their projects. Nearly all of these women are having their first lessons in embroidery work and seem to be enjoying it immensely and in their painstaking efforts they compensate their lack of experience. We noticed some attractive pieces of work being undertaken.

Along the parallel lanes was draped clean laundry drying in the bright sunshine. Some of the lanes were paved with bricks, projects undertaken by refugee men and boys; all of the lanes were dry, the camp being built on a cinder base once used for tennis.

In the matshed huts, floor boards several inches off the earth provided sleeping accommodation. Contentment on the faces of the people broadened into smiles as we sauntered through the centre passage ways. It was their meal hour. Each refugee had a large bowl of soup and macaroni made in broad strips from wheat flour, these strips cut by hand, not passed through the usual macaroni machines. A fair quantity of vegetables, mostly peas, flavoured the fare. The whole meal looked quite appetizing and apparently enjoyable to these refugees, and we were informed that a helping of pork had been served once since the opening of the camp: it must have been a red letter day!

Expenses for operating this camp approximate 10 cents a day per inmate. For that small sum, equivalent to $3 a month per person, each of these refugees could be housed and fed in comfort, and more important still, being well fed and content could well participate in camp projects for the men, handicrafts for the women, and schooling for the children. The future to them held hopes of betterment and the present kept them occupied.

Two Y.M.C.A. secretaries and a group of some thirty boy scouts are responsible for the welfare and activity of this camp which is one of five camps operated under the support of the International Relief Committee, the operation of each being in charge of personnel recruited and directed by the Salvation Army and the Chinese

Y.M.C.A. Today these five camps and their occupants are as follows:—

Rue Massenet	2,500	people
Rte. de Sieyes	4,600	„
Luzon Road	1,200	„
Ferry & Macao Roads	2,300	„
Chiao Tung University	16,200	„

4,600 refugees are housed in the International Relief Committee's camp No. 12 on Rte. de Sieyes. Most of them are industrial labourers evacuated from the Yangtszepoo district, and they are being well cared for by the Salvation Army who are directing camp operations.

We left with a lasting impression of flour paste, on coat and trousers, as the male inmates of each hut we entered seemed thoroughly enjoying themselves with paste, brushes and posters. An apparently unlimited supply of B.A.T. cigarette posters were on hand and these were being pasted on the walls of the matshed huts not for any aesthetic values, though they did give a cheerful colour to the otherwise drab interior, but to keep the wind out of doors.

Outside, along the lanes and in the open courts, a typical rest hour, or "coolies' paradise" atmosphere pervaded. There, little noise and less activity greeted one and the male population seemed content to bask in the sunshine. Groups of children played their usual pavement games, and here and there a cluster formed itself round a street hawker and his basket of yutsa-kwei (fried flour stick) which the more fortunate were purchasing to add to their daily diet of rice and flour and vegetables supplied them twice daily.

Groups of women squatted silently whilst busily engaged in their usual occupation of mending clothing and shoes and caring for their young, others bended over tubs of water and washed the dirt off soiled garments. A gang of coolies pulled a concrete roller over some gravel and brick bits, laying a bed along a short stretch of pathway, apparently the beginning of a drier road system for the camp.

These coolies recruited daily, and the more permanently employed cooking staff, are refugees but are nevertheless paid a daily wage of 10 cents. Each of the 26 huts has a "number one", also a refugee, paid the fabulous sum of $2 per month and as an extra privilege is given a third meal every day.

The inmates appeared well clad and nourished and content in the philosophical way of a Chinese coolie. The camp grounds are low, however, and were mushy and damp after the previous day's rainfall. The matshed huts are built over the earth without any other base. In several of the huts bamboo platforms some eighteen inches high had already been erected for sleeping accommodation.

In the centre of the camp, surrounded by open ground, was a solitary hut being used as a school house and on Sundays as a Church, and within some twenty to thirty boys were learning the mysteries of Arithmetic. Embroidery classes for the women and girls had been held but due to the lack of dry quarters the equipment had to be withdrawn and had been transferred to camp No. 5 at Chiao Tung University.

As in all camps we had visited to date, warm water is at a premium, but we learnt that each refugee is allowed two basins (or cups) of hot water daily—one for drinking purposes and the other to wash with.

We were not able to get figures for the numbers housed in each hut but were told that they were divided into 16 sections and each section we noted was some twelve feet long and housed ten grown persons, two five bed sections divided by a centre passage way. Each section costs $16 to construct, so roughly speaking each hut costs about $250 and houses some 150 men and women and an additional unestimatable number of children, and is approximately 200 by 20 feet.

* * *

A stone throw from the northern extremity of the French Concession the Chiao Tung University, better known to foreigners as the Nanyang College, houses some 17,000 refugees. To save this, one of China's foremost educational institutions, from bombardment and destruction, its gates were opened to non-combatants fleeing from Pootung and the surrounding country districts.

The chaos must have been acute when appeals were made to the International Relief Committee to assume responsibility for these refugees and a formidable task was presented to the Salvation Army whose task it became to organize this camp.

In the few short weeks that have passed wonderful progress has been made. One cannot help admiring the spirit and fortitude of the men and women workers who have brought orderliness and a healthier atmosphere into being. They were fortunate in having the fine accommodation available and in being able to have the cooperation of mission bodies who loaned workers evacuated from the interior, and the willing assistance given voluntarily by Shanghai ladies to the good work. It goes to show what able leadership, well supported, can do.

A crowd mingled outside of the Avenue Haig entrance and through the two entrances a slow but steady stream of people passed in and out after presenting passes. In the University grounds the same continuous movement was apparent, hundreds of people sauntering here and there, some with definite destinations but the majority just moving. Two large groups of children played enthusiastically the game of "Swat Your Neighbour" though less viciously than we can remember playing this game in our own boyhood. Gleeful crowds watched and applauded.

A miniature food market offering condiments, sweets and fruits was doing a fair trade. A covered walk between two large buildings on the north facing the large open grass walk, made a suitable sheltered market square.

Garments beflagged practically every window, hanging out to dry. Within one of the assembly halls a loud speaker blazed forth. In the rooms and lecture halls large numbers of refugees squatted on unrolled bedding; several mistook us for staff members and complained of the lack of sufficient bedding and clothing.

The centre of activity was the clothing department, where, within the last fortnight, sixteen hundred pieces of garments had been distributed to the more needy refugees. An investigation is continuously being made and tickets issued to the most poorly clad. These tickets are exchanged for garments. A close check is kept; a man or woman, boy or girl must attend and present the ticket personally and as they are printed in various colours, one colour for each of the four mentioned groups, the possibility of the garments' going to the wrong member of the family is avoided.

One enters the clothing department through a narrow doorway raised a few steps above the level of the campus and facing east, and enters a small square flanked by buildings on three sides, north, east and west. To the right (north) three sewing machines are humming operated by men, on several tables women are laying cotton wadding over material already cut to size, and further in cotton wadded bedding is being made.

Our attention is attracted to two girls busily laying sheets of newspapers between oddments of cloth and sewing these in a covering of coarse material. The sizes of these, when completed, are about 18" by 30". These are used to protect the bedding of dysentery patients.

There are three queues of refugees today presenting tickets for garments. Most of them are women and children. When garments were first given out men predominated but evidently the women had now lost their shyness.

We were told that there was a shortage of trousers, especially for children. Strangely enough, though this article of apparel wears out quickest, as all parents know, emphasis has been laid on providing coats for the refugees.

Adjoining the clothing department is the hospital. This is no small project. Some 250 beds, of which much more than half were occupied are housed on three floors. A hundred of these are in ideal surroundings spaced in a bright, airy gymnasium on the second floor. Isolated patients were in the gallery.

On the third floor a small room is packed to capacity; eighteen beds all occupied with maternity cases.

It was dinner time when we left the hospital at 4 o'clock. Wooden tubs of rice gruel were being carried suspended from a bamboo pole borne by groups of two men. In the dormitories equal portions for each refugee were being served. This was their second and final meal for the day. At 8 a.m. they were served boiled rice.

We strolled round the campus for the second time. Through the crowded dormitories, the busy kitchens, passing the long queues of people waiting for their share of warm water, through the store room stacked with bales of rice.

Away from life and activity, to the eastern end of the campus, behind the large buildings and by the tennis courts, we proceed to a lone brick built shed. Lying, some face downwards others face upwards, with arms and legs disorderly lay the bodies of those who had died during the day. There lay a women with small bound feet, a girl of some sixteen years, and a dozen children.

As we stood there in silence the realization came that the greatest sufferers seemed always to be the children. The young who could some day save China; idle, sick and dying.

* * *

Some twenty-five thousand refugees are housed in numerous small camps north of the creek, in the British Defence Sector. Ranging in size from 400 to 1500 persons these camps are found in godowns, temples, schools, foreign and Chinese dwelling houses, on the main thoroughfares and off tortuous by-lanes and alleys.

During the Christmas season, on the 24th, 25th, 27th and 28th, your correspondent with boys from the Junior Division visited ten of these camps with a total of some 8,500 refugees and distributed over 2,500 pairs of stockings and baby caps to the children housed in these camps. Miss E. Grace Hoover of the C.I.M. led these visits. Miss Hoover is in charge of the Rotary Club's Mobile Clinic which has done so much for the welfare of the refugees in this area.

Three hundred dollars was allocated from the funds raised in the Christmas appeal to members for clothing for Chinese refugee children, for the purchase of stockings for these children. From other sources Miss Hoover obtained the funds to purchase oranges, peanuts and sweets. These were given out with the stockings.

Our first introduction to these camps was on the day before Christmas at 2.30 p.m., when the Rotary Mobile Clinic with Miss Hoover and another lady from the C.I.M., Mr. Hans Bojesen and six Junior Division boys, Van Senden, Vit. Shriro, Wythe, Radionoff and the Grebenchikoff brothers, entered one of the largest camps in this district off North Soochow Road. This camp housed 1375 persons on four floors of Messrs. Brandt & Rodgers godowns on Santai Road.

Some 380 persons were quartered on the ground floor. Lighting was poor, as the room approximately 45 by 60 feet had only seven windows, on two sides facing narrow lanes, and on the third a small court. A few yards outside of the entrance, in the lane, uncovered wooden buckets and a wall served for sanitation purposes. The wooden floors of the room had a soggy appearance; and the heavy atmosphere was nauseating. For forty days these people had inhabited these quarters and the floors had as yet not been washed!

The upper floors were in a slightly better state, with more light and cleaner, and perhaps it was due to this or maybe to better leadership that accounted for a better system of order and many more smiles.

In all the four sections, schooling for the children was being attempted, a section of the floor space being roped off and the children standing or squatting on the floors and repeating their lessons under adult instruction.

Beginning on the ground floor our group divided itself into several squads; stockings, oranges, peanuts and sweets being given out to each refugee personally, the first mentioned (stockings), however, only to the children. It took us over an hour to complete the distribution in all four floors.

The labour entailed was quite considerable but we had the satisfaction of knowing that the refugees did get what we had to give them and one could not help but feel that this diversion from the daily monotony and the thrill in being remembered by others had not only physical values but acted as a tonic to weakened morale. The gradual working up of a smile that becomes contagious, the heightened excitement in each individual that breaks the deadening silence and grows in swelling waves of chatter, the quickened desire to murmer thanks and to exchange words with us spoke volumes. Today, they lived again as normal beings.

* * *

Space does not permit our giving a full account of the other camps we visited, nor the impressions we received at each visit. No two camps appeared to us to be identical and at each camp we met with different problems facing their leaders. At one, for instance, whilst everything else seemed satisfactory, the problem of water shortage had to be faced. Whereas water for drinking and eating purposes was supplied free, as from the 1st of December the supply for washing purposes had been withdrawn. For over three weeks none of the one thousand inmates of this camp had had a garment or themselves washed. While negotiations as to who should pay for the supply of this water and the query as to where this money is to come from are proceeding, these one thousand refugees are daily becoming more susceptible to epidemics.

We list below the various camps visited with the number of refugees housed in each of the camps:

Name of Camps North of Soochow Creek	No. of Refugees
Temple of Heaven	992
Huh Ta Godown	997
Brandt & Rodgers Godown	1375
Sung Ming	566
Pa Yin	683
Mei Hua Press	1293
Silk & Cocoon	402
Pao Shing Li	549
An Vung	1192
Doong Yue Ling	497
Total	8546

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God the Creator—Message of Trinity Sunday for To-day*

G. FRANCIS S. GRAY

MOST Christians in China and throughout the world are keeping today as Trinity Sunday. Any state has its annual cycle of commemoration, and so also has the Church, and the obvious value of the Church's year is causing it to be increasingly kept in circles that for some time may have discarded

*A sermon preached on Trinity Sunday.

it. Apart from anything else, it has this great advantage—it is a bulwark against sacerdotalism and defends the congregation from the caprice of the minister when all depends on his whim: it also keeps before us the whole of the Christian faith, and its objectivity, and prevents us from being concerned only with our own subjective feelings. Anyway whether we are with those who keep the Church's year or not, all of us who are not unitarians presumably believe in the Holy Trinity. In lands where Christianity has been long established, many of the most famous churches, colleges and schools are dedicated in the name of the Holy Trinity. The festival of Trinity Sunday became fixed only quite late, perhaps in the eleventh century, through, perhaps we may say, the gradual guidance of the Holy Spirit. It sums up our belief in the three aspects of God—in the words of the Anglican catechism, God the Father who hath made me and all the world, God the Son who hath redeemed me and all mankind, and God the Holy Ghost who sanctifieth me and all the elect people of God.

Other Church festivals are concerned with the Second Person of the Trinity—Christmas, Lent, Easter and so on—and with the Third Person,—Whitsunday—so today it is perhaps appropriate to think especially of the First Person, of God the Creator of man and of the world. It was fashionable in the last century to say that only life, not creed, mattered: let us hope we shall hear no more of that. After all, a man's life depends on his creed, whether he be communist, fascist, rationalist or Christian. It might indeed seem that here was a God-sent opportunity to please those who always want to bring the Church up to date by cutting bits out of the Creed, since it might appear that belief in God as Creator is at best academic and without much bearing on our everyday life. I think, however, even this has a very close bearing on our daily life.

We believe, in the first place, in God as the Creator of men. Many different ideas have been held of the relation between God and men: some always think men and the world very wicked and very evil, perhaps completely so—and so the conclusion may be drawn that the world was made by some satan, some evil God opposed to the good God, and so Christ can save only a few men out of the world. Others think, as in effect Buddhists would seem to do, of the world and God as completely separate. This in effect depreciates the world—the religious man takes no interest in it. Traditional orthodox Christianity says that God made man, and so even without a special revelation natural man can know a little of God: all men are children of God, not of the devil. We must face the facts, and these show conclusively man's need for revelation and salvation, and so we believe also in the Second Person of the Trinity. But our idea of human nature makes much practical difference, and this depends on whether we believe in God as Creator or not. Without a proper stress on this we get a perpetual violent oscillation—on the one hand the sentimental and optimistic belief of the 19th century in human nature, democracy, the inevitability of progress, and so on, which is proved false by experience and so shattered—on the other hand, a dark and extreme

Calvinism, which thinks that human nature is thoroughly bad, that man apart from a special revelation in Christ can have no knowledge of God, and which issues in a thorough depreciation of the world, as in the more extreme forms of Puritanism. A belief in God as Creator is surely truer to experience than either of these views. The breakdown of humanism and the rest is obvious enough. It has been said that before the War, the Church was like a man running down the street crying that it was on fire when it wasn't—with its talk of sin, the Cross, Salvation. Now these beliefs are seen to be necessary and true to life.

It is fashionable now, as we look on a world given over to tariffs and rearmaments, to think of man as incurably wicked and stupid. Many cartoons in the Press suggest this, and it is illustrated also by some trends in theology. This again isn't true to life. There is much good in man, though often this is overlooked nowadays. We think of the strife in Palestine between Jews and Arabs as illustrating man's wickedness and stupidity. But when the recent long Arab strike was over, the Press reported many examples of kindness and help shown by Arabs to Jews and vice versa. Racial hatred is not nearly so natural as is often thought—it is not in children till caught from grownups. The first contacts of white people with so-called savages have, contrary to what we might imagine, not usually been murderous. How much good nature there is everywhere—most of us are like poisonous snakes and wild animals, we attack only through fear of being attacked. We think of the Stam episode and all admire the devotion of the Stams, and of the Christian Chinese who at risk to themselves interceded for them with the Communists: but, from one point of view, the most interesting thing about the episode was this—even some non-Christian Chinese interceded on behalf of the Stams; and, so far as we can tell, this seems to have been due to no ulterior motives, but simply to the goodness in human nature. We talk always of the problem of evil—why not of the problem of good? We take this for granted and it is highly significant that we can do so. And so belief in man as created by God in these dark days brings to us a message of hope: man is not really so black as he seems. We may have strange ideas of each other at a distance. If Germany fixed on an annual Army Day, what a howl of indignation would go up from us Anglo-Saxons—we should talk of militarism, corrupting the young and so on. A few weeks ago I saw a newspaper report that the United States had fixed April 6 as an Annual Army Day: probably it is regrettable, but it need not be taken too seriously. At a big German Church Conference last summer I heard a speaker explain how difficult the situation was for the Church in Hamburg, a port facing West and exposed to "Americanism," which to the speaker apparently summed up all that is vile and degrading in life. How easy it is, and what a pity, to get unfairly black pictures of other people. Whether we can or cannot to any extent trust other individuals or other nations is an important practical question, and shows the practical bearing of a belief in God as Creator.

Secondly, we believe in God as the Creator of the world. Here, again, different attitudes have been and are held with regard to

the world, the material as distinct from the spiritual. The non-Christian tends to make this world the only thing, to be occupied only with material pleasures: and religious people have often tended to depreciate these things. Our Lord, however, would have none of this sort of thing. One of the chief differences of Jewish from Greek religion was its sane and true appreciation of the material and external: so family life, highly valued by the Jews, was as alien to Greek religion as to historic Buddhism. And the valuation of the home and family life by Protestantism will be a valuable contribution when Protestantism and Catholicism are once more united. In this respect Puritanism, at least in its extreme forms, seems to be something less than Christian. But actually Puritanism was less Puritan than is commonly supposed. Mr. Percy Scholes appears to have shown, contrary to the general opinion, that the English Puritans appreciated music, even if they disapproved of many of the arts. And an Early Protestant like Calvin liked a game of bowls on Sunday, not the so-called Puritan Sunday. We must not be frightened at the material, as is so easy for religious people—the theatre, cinema, art; at all events, to fight shy of the material is no part of historic Christianity. In Europe and elsewhere the Church has been the agent of civilization—can that be said of any Yoga-cult of spiritualism?

From a belief in God's creation of the world there follow two consequences. As Canon Barry says, Christianity is the only one of all the great religions that takes economics quite seriously—Christianity alone can grapple with the interplay and reciprocal influence of spiritual and material that looms so large in psychology. Housing matters, because it affects people's souls, and cannot but do so. We have in effect, a reasonable basis for concern with the more "material" aspects of life. We cannot get away from the material and external, though religious people often wish they could.

And again, this belief applies to the externals of worship and religion in the narrow sense. These should represent, fit in with, the inward, not misrepresent it: to put it crudely, we should take as much trouble (if not more) to make a church look decent as we do our homes. There is not here, as is often so glibly said, any question of difference of temperament. The Hebrew prophet Hosea, indeed, declared that God wants mercy and not sacrifice: and this is reported to have been endorsed by Christ and is often used to depreciate external institutional religion. But we must use our common sense in reading the Bible, and not interpret great men in a prosaic and mechanical way. Our Lord endorsed that, yet He and His disciples loyally supported the institutional religion of their day, with regular attendance at the synagogue (and synagogue worship had its external side as much as had temple worship—only the externals were rather different), visits at regular times to the Temple in Jerusalem, and so on. We may draw an analogy from the family: it is perfectly possible to imagine circumstances in which a wife may tell her husband: "I want your love and not your kisses"—but taken literally the antithesis is a false one (as is the antithesis mercy and not sacrifice): for a happy home, surely both are normally necessary. Only the external should not be an end in

itself, not an enticement, not ministering to anyone's self-importance, but an instrument of the spiritual.

The opposition, then, between religion and the world is easy—but wrong. Our Lord came not to save people out of the world, but to save the world. Today Communists, National-Socialists, Rationalists, attack the church for being other-worldly, neglecting or despising the present, the material world: in answer we can point to Church history. We sometimes wish Church history were free from the great controversies which strew its course—but perhaps, after all, they are something to be proud of. Many of them were fought not against those who valued the material, this world and so forth, but against those who depreciated, who would have none of, this world, family life, art and civilization—a struggle continually recurring between the great church and small sects to our own day. Could anything be a more complete and timely refutation of charges of a false otherworldliness?

At Trinity then, we think of the threefold activity of God, not least of God who created men and the world—no mere humanism, which sees God wholly in the world, no sentimental belief in progress and the like, and on the other hand, no dualism, conceiving the world as wholly evil. We avoid the perpetual oscillation between the extremes of thinking men to be perfectly good and then completely evil—the doctrine of God's creation keeps us sane and balanced, true to the fact of life, gives us a reasonable not a blind hope, and is a challenge to those many today whom we cannot, if we would, fool into believing that the material doesn't matter.

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No God, No Creator, No Soul, Naturalism

TAI HSU

(In connection with the previous article on God as Creator, we are presenting this article by the well-known Monk, Tai Hsu, in order that our readers may be more conversant with the views of non-theists, steeped in the impersonalistic and pantheistic philosopy of the Orient. Tr. by F.R.M.)

THE majority of present-day scholars, on the basis of the truths of freedom and equality, advocate non-theism. In their desire to purify social customs they find the practical realization of the ideals of freedom and equality by means of conforming to nature. But still there are also some who use these same principles of freedom and equality as a basis for theism. Such are the religionists of the West. These religionists of the West consider all men to be beloved sons of God with no class or other distinctions. Thus they are held to be equal and to have the joy of freedom. As these theists consider God to be the creator of all things, all men are classed under one Supreme Being and all distinctions fade away.

There are also those who consider God to be a Soul. They give two reasons why this theory is helpful to human progress and to world brotherhood. First, they hold that belief in the theory

of the existence of the soul is able to drive away pessimistic thoughts. For pessimism grows out of the thought that there can be little real pleasure in a life covering only a brief span of one hundred years. Moreover, there being many more unfavourable than favourable circumstances in this life, a desire to get rid of human life arises. The whole fault with such people (they would say) is ignorance of the fact of the existence of the soul. If we really knew that we had souls, that although the body is liable to death the soul is deathless and all our good or evil acts will be followed by appropriate rewards or retribution, that the soul will persist through all the endless changes of time and not disappear with the decease of the body, then we would realize that this world was not a thing to be disliked and ought not to be disliked. Such a view naturally leads to improvement of body and mind, and to social reform in the hope that individual as well as corporate "merit" (karma) will be brought to the highest point of perfection and eternal happiness will be attained.

Second, (they would say) correct belief in the existence of the soul is sufficient to do away with individual selfishness. Although there may be some kind of belief in a soul, if that belief is not correct one may say that even if there is a soul, since in a next existence one does not recognize it as the former self and since it assuredly is another, he will go in for all the happiness he is able to secure in this brief span of existence. But if one believes without doubt in the continued existence of the soul his ideas will be very different from this. If when looking at the present self to see the self of a succeeding existence I find it to be another individual, then in looking upon the self of the past as the present self and the self of a future existence as my former self I find that they too are other selves. But if we identify the selves of these three periods with the self of the present then this distinction between the self and others naturally is broken down. Thus we see that theism is only a theory attempting to express the truth. Non-theism on the other hand may be considered as ultimate truth.

How is this? Well, if the human race has sages it is not only unfortunate for the race, it is also unfortunate for the sages. If "all sentient beings" have Buddhas it is not only unfortunate for all sentient things, it is also unfortunate for the Buddhas. The true sage will daily hope that eventually the human race will not give birth to sages and true religionists will look forward to the day when religion will not be needed. How can it come to pass that the human race will not give rise to sages? (The answer is that) all men will be sages, thus there will be no group from which sages may emerge. How can the human race come to a stage in which it will not need religion? All sentient beings will become Buddha. Then naturally religion will not be needed. It is because all beings have not yet become Buddha and all men have not yet become sages that the human race has sages and the world has religion. From this viewpoint how can we avoid saying that it is unfortunate that the world has sages and religion? Thus we see that theism is a theory growing out of a perverted view of things.

After this study of the interpretation of the universe in terms of a Supreme One we must now discuss true reality itself. If we wish to find the right interpretation and comprehend true reality we must consider non-theism as ultimate. It is for this reason that I persistently advocate non-theism. Has the world truly a Creator? This is a great problem, and the more we investigate the more we realize that we are unable to prove it. The theory of theism is only useful where there is an unshaken faith. If one has doubts about the claim that Heaven has bestowed freedom and equality, then this will not be an aid to human progress and to the bringing in of brotherhood. On the contrary it will become a positive hindrance to humanity and the world. It is for this reason that the theistic theory of a Creator cannot be tolerated in our human world.

Again, some say that the power and authority of the Creator is unlimited. In his hand is the power of life and death, of bestowing and taking away, rewards and punishment, suffering and happiness. Whoever does not respect him and love him and get his pleasure and goodwill is a rebel, without virtue and doomed to descend into hell. What is there that more than this strips man of his liberty, making him unable to be free and independent? And then they praise such a one as Compassionate Father. Truly this is not less than bending the knee in worship to a despotic evil prince and calling him a sage. Thus, neither a Compassionate Father nor sages are necessary to a world of brotherhood and equality. This is the position of those who do not think a Creator God is necessary in our human world. Again, freedom and equality are truths inherent in human nature. It is not necessary to base these on a theory of a Creator in order to get their acceptance by society. If you do not believe this, try proclaiming at the same time the idea of a Creator and the ideas of freedom and equality and see whether the idea of a Creator or the idea of freedom and equality has the greater influence. Thus may one judge. So now it is not necessary to have the idea of a Creator. It is possible to show that it is not possible or necessary to have the idea of a Creator merely by means of the ideas of freedom and equality. It is clear that the theories of freedom and equality and the theory of a Creator cannot go together. This theory may be called Freedom and Equality without a God.

Whether there is a Creator who created the stars and planets or all the numberless animal, vegetable and mineral objects I will not stop to discuss. I will only consider the question whether human beings were created by a Creator. If the bodies and souls of all men were created by a Creator why did he not create them all wise, upright, perfect and good, equal in body, strength and wisdom, all fully free and all in the enjoyment of equal happiness? Why are there good and evil, the wise and the stupid, the strong and the weak, so that the human race commits all kinds of sin and suffers all kinds of pain? If human beings are all the beloved sons of God why is it that he did not cause all to dwell in heaven and roam in paradise rather than to be born in a world of sin and suffering? Why is it that he subjects them to all kinds of testing, receiving

them back to heaven on condition they reverence and return to him and punishing them in hell if they do not? If God wants men to reverence and return to him and if he is willing to receive them back into heaven why did he not create them with hearts of reverence toward him, so that they would naturally reverence him and return to him without needing to be exhorted by men to do so? All these are unexplainable questions.

Furthermore we hear that there is a devil who has power to withstand God and who constantly opposes God. Men who do not reverence and turn to God but follow the devil will be cast into hell at death. Now was this devil created by God? If you reply that he was not created by God then there are limits to God's creative power and there are some things that he cannot create. He is like one of the artisans who creates only what he can. If this is the Creator Lord then who among the creative artisans cannot be called a Creative Lord? Again if the devil was not created by God then there must have been another creator of the devil. If the devil has power to withstand God, then the creator of the devil must have greater power than God. And how do we know that man and God both were not created by the creator of the devil? If we say that the devil naturally existed and was not created, then why not say that all things are naturally existent and have not been created by God? If we say that the devil was created by God, then why can he not control him? Again if the followers of the devil are to be cast into hell why is not the devil cast into hell? Moreover if God has power to cast the devil into hell but purposely allows him to dwell in the world to injure the human race, then this is the most unexplainable of all. Even those who dogmatically assert this theory of a theistic Creator will not know how to answer this. They can only mutely smile.

Moreover if God created this unequal world devoid of freedom, of happiness, and of goodness, this prison house, this place of shackles, this pig-stye, this hell of a world, full of sin and suffering, was it a deed of merit or a crime? Is he really benevolent or has he evil intent? Then consider God's attitude towards men. If you reverence him he will give happiness. If you do not reverence him he will bring sorrow and trouble. His attitude is the same as that of a king who blesses those who obey and destroys those who disobey. It was for this reason that an English Philosopher said, "If there is a God I will point my finger at him and curse him as evil." From this we see that there cannot possibly be a Creator Lord in the world. There is no need for one and no necessity for one. There absolutely is none. This can be asserted without doubt.

But this is not all. If there is no Creator then where does the world come from? This question has not yet been ultimately settled.

Now the world in its true nature is an endless assemblage of elements. There is a bright world, a sorrowing world, a happy world, a majestic world, a base world, a pure world and a filthy

world. The bright world, the happy world, the majestic world and the pure world all arise out of enlightenment. The dark world, the sorrowing world, the base world and the filthy world arise out of ignorance (delusion). The world in which we now live is dark and sorrowful and base and filthy because of delusion. What do we mean by delusion? For illustration let us suppose that there is an elephant here. We see clearly with our eyes that it is an elephant. There is no disputing this. But now two blind men try to find out its true nature by feeling it. The one who touches its ear says it is like a dust-pan. The one who feels its tail says that it is like a broom handle. They come to two different conclusions and, holding to them, act accordingly. When the blind teach the blind they are deceived. Delusion arises from unenlightenment. This gives rise to differentiation between the self and others. Acting in keeping with this there arises mutual slaughter. Love and hate arise and result in robbery and covetousness. The differentiation of the sexes arises and this leads to licentiousness. On the basis of these three the worlds continue, sentient beings propagate themselves and the wheel of karma turns perpetually, coming and going without end. There are remote causes and immediate causes, multiple causes and single causes, all in mutual succession. This is true of the individual or the home, of the small and larger group, and also of the world which passes through the successive stages of formation and dissolution without end. If we can do away with the basic causes and eliminate all clinging to distinctions, then delusion may be turned into enlightenment. Darkness, sorrow, the base and filthy may be turned into light, happiness, the majestic and the pure. Now all non-sentient and all sentient objects alike are included in the all-penetrating universal true nature (reality). When motion takes place there arise thoughts as in an illusory dream. These come and go as in a dream. How can these be thought of as resulting from the efforts of a God? If there is that which is called God, he also is one of these things that arise as in a dream. He is not properly called a Creator Lord. If one is forced to believe in that which in all reason does not exist is this not superstition? Alas, Oh Creator God, you are not the Creator, you are a delusive error! That which does not exist is erroneously taken to exist. That which is not is erroneously taken to be. This is the height of error. If this delusion cannot be dispelled there can be no enlightenment. It is for this reason that I so decidedly do not spare words in the effort to refute it.

Having said this much I realize that the reader will think that, although I do not support belief in a Creator God, I still perhaps advocate a God in terms of Soul. Therefore I must refer again to the question whether or not there is a soul in order to complete the discussion in favour of ultimate atheism. De we human beings truly have souls? Yes, but not only human beings have. Even animals, vegetation, flying creatures and water creatures all have. But these souls are all alike illusory and not real. These arise from false conceptions and traditional habits of thought. There is really no permanent object that may be described as a soul.

Our Book Table

TRENDS OF CHRISTIAN THINKING. *Charles S. MacFarland, Fleming H. Revell, New York, London and Edinburgh,* U.S. $1.50

In our day the multitude of books and articles is beyond the mastery of any one person. So we have digests. This is a useful digest of various volumes selected from two hundred and seventy-five read by the author, who recently was General Secretary Emeritus of the Federal Council of the Church of Christ in America. Not the least suggestive features of the volume are his own pertinent and sometimes parenthetical comments in passing. To read this digest is to realize how thoughts are criss-crossing one another in the realm of Christian thinking. Exploration of all openings is going on but no very clear lead in any one direction appears in this volume. A new theology is, for instance, being formulated but no new *system* of theology has yet emerged, though emphasis is lighter than it used to be on certain traditional points. There is evident recognition of Christianity's obligation in regard to human welfare in general, though no program as to how that should be carried out is in existence. More emphasis is being laid on individual religion yet in religion, as in economic and social problems, the chief problem inheres in the relation of the individual to collectivism. The contrasting positions reached are seen in that one writer sees "the twentieth century restoring the Gospel of the Kingdom, through two forces—the scientific spirit and the social vision." Others, however, declare that these have led the church astray. Nevertheless one may detect in the many contrasting and sometimes conflicting views set forth in this digest a breaking up of old ideas that is making way for the new. People may be coming to contrasting views about religion but they are intensely interested in it nevertheless. They are, furthermore, trying to find out just what is its challenge for Christianity in this modern day. This digest will not settle many problems of thought but it will help the reader to get a clear view of what those problems are.

CHRISTIANITY AND OUR WORLD, *John Bennett, Student Christian Movement Press, 58 Bloomsbury st. London, W.C.1,* 2/6 net.

This well-written book outlines the Christian principles that bear on the present world situation, the relation of the church thereto and defines secularism, the Christian ethic, communism and fascism in a brief and clarifying manner. To read is to realize that while the church cannot by itself solve the economic and political problems concerned it dare not stand aloof from them. The present trend of events is frankly stated. "If America", he says, "should find herself once more in a state of deep economic depression or if she should become involved in war, only a miracle could save us from the social convulsions out of which some form of fascism would probably emerge." That statement agrees with assertions made elsewhere.

Can the church set up social objectives that might help avert this outcome? There are given two such objectives "which must underline any possible programme which can be realized without civil war and dictatorship." These objectives are given as "freedom of expression for minority groups" and "freedom of economic groups to organize for their own protection." These the church should support. But the book seems to overlook the responsibility of the church to protest prophetically against social and economic inequities even though by itself the church cannot either find the method or develop the strength to eliminate them.

BY THE GRACE OF GOD. *Hodder and Stoughton Ltd. London.* 5/- net.

The sub-title of this book is:—"A Book of Religious Experience." It is written from the Oxford Group viewpoint. It contains seventy-one relatively short messages gathered mainly from books already published though with some original messages. In each message the note of victory is sounded. The writers include men and women of many walks of life and residents in many lands. The messages are grouped in eight chapters dealing with:—Conversion, The New Life, God Provides, God Guides, God Heals, God Finds the Lost, God Loves the Whole World, God Does not Change and an epilogue on The Enthronement of Christ. It provides much illustrative material gathered from many experiences.

HE DWELT AMONG US. *Ralph Conner. Hodder & Stoughton, London. Price* 3/6. pp. 200.

This is a fictionized account of the life of Jesus by the author of the Sky Pilot and other well-known novels. To me it is the least satisfactory of all his stories. The restraint of the gospels, their economy in description, their lack of embellishment in presenting the figure of Jesus, is an essential element in their power. That one who was to the writers of the synoptic gospels the Son of God should be depicted in such natural and human ways is one of the wonders of the story. When an attempt is made to fill in this picture with imaginative touches it almost always comes to tinselling the gold. Ralph Conner is not the first to try it, nor will he be the last—Have any who have preceded him succeeded? Has he?

FOOL'S GOLD. *By Deets Pickett. The Abingdon Press, Cincinnati. Price* 25 cts. U.S. pp. 62.

This is an excellent pamphlet on gambling. The chapter titles are—Something for Nothing; The Bright Face of Chance; The Folly of Gambling; This Social Devastation; The Peril to Personality; The Duty of the Church. The social waste of gambling is still not really appreciated. That it is greater than that of narcotics is not realized. It is more wide-spread through-out the world, it is an expression of selfish greed which is far more dangerous than the impulse to escape which is expressed in the use of narcotics. It is excused through its association with lotteries for hospitals and roads and aeroplanes, a method of raising money at the cost of developing the worst impulses of men, building roads while destroying personality. This book will help to get the matter on the consciences of Christian people who alas are often indifferent to what is involved.

THE LIVING FOUNTAIN. *Karl Heim. T. and T. Clark. Edinburgh.* pp. 169 5/ net.

This is a book of eleven sermons. The translator's preface states: "Professor Karl Heim of Tübigen is the most profound and popular teacher of theology in Europe. Each semester he lectures to the more than four hundred young men who gather in his classroom. He gives freely of his time to the Christian Student Movement." The reader need not look for reasoned discourses, however. They are brief, simple, practical, earnest. This reviewer would confess to some disappointment. The German background appears in the twelve to twenty thousand suicides each year, and the burdened life of the people. Eloquence and

passion are, however, relative to the hearers as well as the preacher. Translated from their original language and read in an entirely different setting they doubtless lose much in effectiveness. They are interesting as an example of contemporary German preaching. They hold to the "cardinal Christian principles." They contain flashes of insight. A reading of the volume leaves the stimulus of contact with a Christian of deep earnestness, but little residue in the mind. E. H. C.

THE STRUGGLE FOR THE PACIFIC. *Gregory Bienstock. London. George Allen and Unwin Ltd.* pp. 299. 12/6

This is am authoritative book by a scholar who has made large use of the library of the Oriental Institute in Prague, the Russian archives of the Ministry of Foreign Affairs of Czechoslovakia, and other special sources. It is written from a realistic, continental point of view. It is a rather complete summary of the situation under three chapter headings: I The Pacific World in the Making. II Rivalries in the Pacific. III War and Strategy. The sections on the expansion of Japan are valuable, as are also the ones on the Russian advance. Here is no simple problem, but a vast complication. This book presents a useful array of facts as a basis for its understanding. Here are two significant observations:

"The real problem of Japanese foreign policy.....whether the ruling class in Japan was able to substitute for the traditional policy of forcible annexations the more refined methods of Anglo-Saxon capitalism.

"The opening up of Manchuria and of any other territory.....is impossible without financial help from Wall Street."

China Dr. C. Jones, M.A., PH'D. *2 Volumes with a total of* 276 pages. Price 3/6 per volume. *Published by Arrowsmith Ltd.,* 12 Small St., Bristol 1, England.

These two volumes by Dr. F. C. Jones are issued under the Modern States Series published by Arrowsmith. Dr. Jones is also the author of JAPAN in the same series. He was resident in China in 1935-37 under the Rockefeller Foundation when he collected the material for these two volumes.

The first volume deals with the background of modern China from pre-historic times up to the Chinese-Japanese War, 1894. It would be difficult to find a more interesting and illuminating portrayal of ancient China under the Emperors up to the fall of the Ching Dynasty than that Dr. Jones has given us in the 132 pages which comprise Volume I. If anyone wishes to have a proper understanding of *modern* China, it is highly desirable to have as a background such a picture of *Imperial* China as Dr. Jones has given us. Furthermore, the reviewer has not come across any book which has so interestingly and succinctly sketched the history of modern China under the Republic as has the author in the 145 pages that comprise Volume II. We find not a few inaccuracies, particularly in the chapter which deals more in detail with the Kuomintang era from 1924 to 1937. However, these inaccuracies are generally with regard to non-essentials and do not materially affect the truthfulness of the picture as a whole.

We can heartily recommend this book to laymen of the West who wish to get a comprehensive background of the China of yesterday and a clear understanding of the China of today with her problems and difficulties and aspirations. To refresh one's memory and to get a

birds-eye-view of the forces and conditions in China leading up to the present undeclared war, we recommend these two volumes to our Recorder family for their perusal. It is of necessity too superficial for one who wishes to make a thorough study of Chinese civilization and acquaint himself thoroughly with China in her struggle for national reconstruction. A. R. K.

CHINESE CERAMIC GLAZES. *A. L. Hetherington, Cambridge University Press.* Pages 76, Plates 14. 10s 6d.

This is an interesting, but highly technical book on the chemistry of Chinese ceramic glazes, based on lectures at the Courtauld Institute of Art of the University of London. Its contents include: General Considerations, The Copper Story, The Iron Story, Other Glaze Effects. Glossary, Index. Collectors and students of China porcelain will find it interesting and very valuable for reference. Schools dealing with the chemistry of porcelain will find it very useful, and fully authoritative. E. H. C.

THE STRUCTURAL PRINCIPLES OF THE CHINESE LANGUAGE. *Jos. Mullie. Translated from the Flemish by a Omer Versichel. Vols II and III Fei-t'ang Lazarist Press. Peiping. Sales Agent, the French Book Store, Peiping.* Pages 691. Chinese $15.

This is an "introduction to the spoken language (Northern Pekingese dialect)." It is from the Collection internationale de monographies linguistiques Bibliotheques, Anthropos. Tomes V et VI. Volume II comprising pages 1-652 includes chap. VIII Verbs, Converbs IX Adverbs X Prepositions and postpositions XI Conjunctions. Vol. III (pages 653-91) is an Index Rerum.

The book is described as follows. This is the most comprehensive survey of the Northern Pekingese dialect which is used also throughout China. In giving an extensive collection of texts and stating exactly the rules governing the dialect, the author has endeavoured to lay down the hitherto unformulated rules for different Chinese phrase constructions.

Throughout the book both the English and scientific phonetic romanized systems have been used.

An examination bears out all that is said above as to comprehensiveness. There are thousands of details and no end of texts. All appears to be worked out with the utmost care. It is rather a book for those who seek perfection in the use of the language than for the beginner. All details seem to be on the same level. There is little indication as to what is in very common use, and what is rarely heard. E. H. C.

EVERYDAY TALES OF CHINA AND JAPAN. *By various authors. Published by the Church Missionary Society, London.*

This collection of eight missionary stories from China and Japan will delight the heart of any boy or girl. But besides giving pleasure the children will learn a great deal about girls and boys in these two countries. They will meet Japanese school boys and climb Fuji with them; explore the garden with the little blind Chinese boy who could tell the colour of a dog by its bark; and thrill to the excitement of bandits and thieves who may be changed into honest men by the gospel of Jesus.

THE MYSTERY OF GOD'S WRATH. *Drure F. Stamps. Zondervan Publishing House, Grand Rapids, Michigan.* pp. 266. $2.00 U.S. currency.

This volume is an attempt to interpret what is happening to the world in terms of eschatology and conservative types of scriptural prophecy. There is much musing on the meaning of Daniel, Revelation and the messages to the churches as given in this latter book. The seting up of the Kingdom on earth is frequently referred to. It will interest those who are immersed in and devoted to these eschatological ideas and the expectation of a cataclysmic end to the present age. It is, however, far removed from the problems confronting the Christian church unless one recognizes that no such problems exist apart from those found, like those in this book, in a very literalistic interpretation of the Scriptures.

THE LAURELS ARE CUT DOWN, *Archie Binns. Reynal & Hitchcock, Inc., 380 Fourth Avenue, New York.* U.S. $2.50.

This tale, mainly of two brothers who suffer, adventure and fight together and without fighting about it love the same woman, begins as though it would unfold the hardihoods of pioneers on the far north-west of the United States, principally around Puget Sound. But after a chapter or two it slips from those early times to modern days. Most of it is taken up with the experiences of the brothers as members of the American contingent that went to Siberia really to help the Whites but ostensibly to be neutral between Whites and Reds. The bewilderment and disillusionment that enwrapped American soldiers under those conditions are told in frequent exasperating experiences ending with the murder of the elder brother by a Russian officer who had angered him by vile taunts. Only glimpses of the tortuous major intrigues of that expedition are given. But the trail winds curiously and often through the mental and physical strainings of the two brothers. When the younger brother returns he finds everything changed—the laurels cut down—and faces the twisted and half-formed ideas about both the Whites and Reds in that trek into Siberia, and their influence upon himself. He has difficulty in freeing himself from suspicion because he tries to tell the truth. The Reds are sometimes painted redder than they are and the Whites are sometimes tinged with smut. The ideas of the home-dwellers about them based on distorted press accounts give an insight into fanatical musings. The returned "hero" decides finally that America is a good place to be though he never could untangle his impressions enough to tell why he and others were sent to Siberia or what it was Whites were trying to do to Reds and vice versa. The tale is well told. Some fictional exaggerations appear in the telling. But then can any exaggerations about war be worse than the actualities thereof?

"THE DANGERS OF BEING HUMAN." *Edward Glover, M.D. George Allen & Unwin Ltd.* 5/– net.

This is an unusual book, and ought to be included in the reading and library of all who want to think seriously about problems and possibilities of a warless world. There is an introduction by Dean Inge.

Dr. Glover is the Director of Research in the London Institute of Psycho-Analysis. As a psycho-anylist he undertakes to lay aside our thin veneers of so-called civilization and to give us a look at ourselves as we are underneath. Much that he says has been frequently and

frantically said, but his approach is different, his poise reassuring, and his effect, thought-provoking.

He began by preparing a series of broadcasts on the relation of psychanalysis to social problems. He soon found himself "involved in a conflict between the need for scientific truth and the inexpediency of telling it." "It is not so easy to talk freely about savage rituals in warfare when at that moment a state of war exists between an ostensibly civilized European nation and a conglomeration of East African tribes....It would have been regarded as hitting the Abyssinians below the belt. Yet unless one is thoroughly conversant with these anthropological data it is impossible to discuss war problems objectively." His preface presents a suggestive thesis about the responsibility of broadcast management in view of its extra-ordinary influence. There are seven chapters: I. The Cost of Becoming Civilized; II. The Quest of Social Sanity; III. Civilization's Choice of Scapegoats: Crime or Ill Health; IV. The Unconscious Causes of War; V. An Uncensored Talk on Politics; VI. Education or Culture Transmission?; VII. A Thousand Years On. Chapters IV and VI are recommended to anyone browsing in a book store. They will insure a purchase, and the Book should be purchased.

FRENCH POLICY AND DEVELOPMENTS IN INDO-CHINA, *Thomas E. Ennis, University of Chicago Press.* Pp. 202, $3.00, U.S. currency.

After a brief discription of what makes up Indo-China, and a comparison of Dutch, British and French colonial policy and the struggles in India and the Phillipines for self-expression, the author makes this rather startling prophecy;" Before many years have elapsed under the principle of association, the Annamites, the most progressive of the Indo-Chinese, will monopolize the entire administration and drive away the French, as well as subject the fifty millions, less active than themselves, to virtual slavery."

Dr. Ennis treats this period under four heads, the establishment of official relations with China and moves made to utilize the region as a base for destroying Dutch and British commerce; the second, partly commercial and partly military, marking the attempts to establish military posts; the third, dominated by clerical influence in which the first treaty was signed between Indo-China and France and, the fourth, when hostility to foreigners developed in Annam and decrees were passed against the missionaries, and military officers were refused reception.

The comparison of colonial methods is very interesting. A careful regard for colonial individuality characterizes English policy while the persistence of direct rule and the infancy of Indirect rule, so far as France is concerned, must be noted before one can understand Indo-Chinese problems. The reaction of the nationals against this policy was farther encouraged by the inadequacy of the French personel in charge of Indo-China.

The chapter on the economic aspects of Indo-China pictures a country of immense potential wealth only awaiting the magic wand of proper agricultural methods to produce from her fertile acres splendid crops of high grade rice, cotton, silk and rubber. A survey of the mineral wealth indicates that little has been done with these basic industries. Valuable woods like ebony are being destroyed, as has already happened in China, but extensive forestry service may prevent too extensive devastation.

The two closing chapters, dealing with French social work and the unrest in Indo-China, discuss the failures of France in both religion and education.

The maps in the front and back inner cover and the tables and statistics and references throughout to sources, make of this book a contribution invaluable to any student of the Far East. M. M. C.

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Correspondence

Peking, Dec. 31, 1937.

The Chinese Recorder

To the Editor

Dear Sir,—At this festive season it is delightful to hear from one's friends, but may I ask them to remember that I don't live in the International Settlement in Shanghai. I feel sure that the last thing they wish is to put me to any further trouble beyond that of answering their letters, (which is of course a pleasure,) but, if they are so unkind as to ventilate their grievances in letters to me, the result may be detrimental to further correspondence, to say the least. When I was young we used to adjure an old maiden aunt that "you can't be too careful."

Verb. Sap.

Another Tribute to Dr. Rawlinson

"Shanghai", Fairlight Cove,
Near Hasting, (Sussex),
Scotland, Nov 6, 1937.

The Chinese Recorder

To the Editor

Dear Brother,—On getting the September RECORDER I felt impelled to write the enclosed. It may be too late, or not suitable, so cut down, alter, or do whatever you think best. All good wishes to you and your colleagues. Please convey my kindest greetings to the RECORDER staff. I did so enjoy working with them.

Oh! poor China; our prayers go constantly up for her, and for you all in your life and work in China.

Yours very truly,
Gilbert McIntosh.

DR. FRANK RAWLINSON

An Old Comrade's Appreciation

The arrival of the September RECORDER has meant mixed feelings, in which sorrow, relief and gratitude are inevitably and naturally found. We cannot look on the frontispiece picture of our late and much beloved editor without sorrow at realization of our loss, at the devastating loss to his family, and the loss to China as indicated in the significant messages on page 541.

We are relieved to recognize a continuity in purpose, spirit and plan, and thankful for those who have picked up the threads and are "carrying on" THE CHINESE RECORDER at a time of anxious strain and unusual handicaps. Our prayers go up on their behalf.

At this late date the writer takes the liberty of adding a tribute to our late editor, as possibly being the one who had longest continuous comradeship with our "Bridgebuilder." For the thirty-five years of Dr. Rawlinson's life and work in China, we shared in various co-operative tasks; but especially in the twenty-five years of his editorship of THE CHINESE RECORDER we were almost continually in touch in every phase of the production of the Journal. The privilege, on several occasions of Dr. Rawlinson's furlough or sickness, of endeavouring to carry on his editorial work, provided abundant opportunity of becoming acquainted with his self-sacrificing, painstaking, and high-souled service to the whole missionary body, the Church in China, and gradually to the whole of China.

Dr. Rawlinson attended the postponed centenary conference of 1907, which was the last General Missionary Conference at which Chinese leaders took no part as delegates. Accordingly, with full sympathy with the trend of affairs, he worked consistantly and constantly for the national leadership of the Chinese Church. His interest in Christian unity and co-operation was strong and wisely directed. The growing numbers of Chinese leaders on the RECORDER editorial board bore testimony to this and also indicated the growing reciprocity of interest and effort.

From various hints it is obvious that there will be abundant testimony to what Dr. Rawlinson did in social welfare reform, in work for unity and co-operation, in seeking a solution for national and international problems, in fact in all that is involved in working for the coming of the Kingdom of God. It was to be expected that criticisms of Dr. Rawlinson's ideas and interpretations would be forthcoming, but with his remarkably open mind such were welcomed. It was always a great puzzle and regret to him that those who differed from him should not avail themselves of the opportunity of openly and frankly discussing convictions and interpretations.

Seeing that probably you have been deluged with testimonies to our lamented leader's life and work, let this last paragraph be devoted to the writer's own observation and experience of Dr. Rawlinson's attitude regarding divergent opinion and conflicting convictions. As an illustration let us take the labelling of THE CHINESE RECORDER as a "Modernist" journal. As we know, such labels are often inaccurate and misleading, inconclusive and not mutually exclusive, but to test the matter a questionaire was sent out to CHINESE RECORDER readers. From the replies it was found that eighty-four per cent of those replying expressed approval of the policy which gives missionaries ample opportunity to give the results of their experiences and to express their convictions, and get the views of others. Only six per cent of the replies definitely wished to discontinue any reference to the modern critical attitude to the Bible and its implications. As a matter of fact so far as I know the only article that was refused publication on account of theology was written by a so-called progressive, it being felt that, so far as possible, controversy of this nature should be avoided. In this and other matters our departed friend very evidently desired to follow the example of St. Paul: "With all lowliness and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the Spirit in the bond of peace."

Looking back over the past thirty-five years of happy intercourse two occasions may be recalled as indicating the closeness of the bonds and the reality of spiritual fellowship. More than twenty years ago, if I remember correctly, Dr. Rawlinson and I travelled down from Mokanshan to Shanghai with his dead child in its little coffin. In those days transport was less speedy, and for two days and a night our thoughts were sacred and our words serious as we journeyed down the mountain, then sat in the little boat in company with the precious burden to be laid at rest at our journey's ends. Calm and leisurely was the journey, and calmness, faith, hope, and love companied us all the way. Last year, when Dr. Rawlinson was on his way to the United States with his daughter (en route to study at Oberlin) they stayed a week in Hastings and Fairlight. It was a precious time of fellowship and as it closed a chapter of happy

comradeship on earth it is with solemn grateful memory I think how in our dear friend's serenity and hopeful outlook he shared the fruits of the Spirit:—

"Love, joy, peace (yes, so obvious in the quiet affectionate smile) long suffering, gentleness, goodness, faith, meekness, and self-control."

Gilbert McIntosh.

Geneva, Oct. 22, 1937.

The Chinese Recorder

To the Editor

Dear Sir,—I have read with mixed feelings the news of the demise of the NATIONAL ANTI-OPIUM ASSOCIATION. I have read the news with regret at seeing disappear practically the only body which had the courage to call itself anti-opium with which Christian Missions were associated, with hope that it may be replaced at an early date by a bigger better and more active ANTI-OPIUM ASSOCIATION having the active, material and continued support of all Christian Missions in China, and with fear that the representatives of Christian Missions in China will continue their unglorious record of apathy and cowardice in the face of an evil with which they are perfectly familiar.

The Christian Missions have never had the courage to play the role which normally they should have played in the fight against the spread of addiction in China. That is one of the reasons why in the eyes of many they have failed in their duty to the people to whom they have come to preach the religion of Christ.

The passing of the NATIONAL ANTI-OPIUM ASSOCIATION leaves the field free for the Christian Missions to create a strong, representative, informed and well-supported ANTI-OPIUM ASSOCIATION.

Should such an Association be formed—and many of the leading Christians in and outside China recognise the necessity for such an Association—I will be pleased to supply it with such information as I dispose of or can obtain for its use.

Yours very sincerely,

A. E. Blanco,

The Anti-Opium Information Bureau: Geneva

———:o:———

The Present Situation

STUDENT AID FOR STUDENTS IN WAR AREAS IN THE ORIENT*

Of the 111 colleges and universities in China the present military operations have entirely destroyed two, seriously damaged four, and placed more than thirty others in constant peril. The plight of students in China is a "reality" which concerns every Christian student in the world.

But what can we do? Amid the crosscurrents of discussion which involve military intervention, collective security, economic boycotts, strict neutrality, and isolationism, there is *one new note*: "Demonstrate the present reality of the World Christian Community." The World Christian Community is also a "reality'—a transcendent reality!

As Christians we must avoid the spread of war, intensification of hatred, and any condemnation which smacks of self-righteousness. Both Japanese and Chinese students are in sore need of spiritual fellowship across national boundaries and Chinese students need financial help as

*Extracts from a letter sent by the Presbyterian Board of Christian Education to all Presbyterian university pastors, presidents of all Prebyterian colleges, and presidents of all Presbyterian theological seminaries.

well. Here is a clear opportunity for the World's Student Christian Federation to function. Accordingly, the North American section of the W.S.C.F. is sponsoring a Far Eastern Student Emergency Fund as a practical demonstration of the transcendent "reality" that has been given to the world in Christ. This North American section embraces the Student Christian Movement of Canada as well as the Student Y.M.C.A., Student Y.W.C.A., Student Volunteer Movement, and the Student Work of the Protestant Churches in the U.S.A.

When the secretary of the Student Christian Movement in China requested $10,000 to meet the emergency needs of Chinese students, the American Secretary of the W.S.C.F. replied by cable: "Kiang, Shanghai. Canadian American Movements approve plan to seek initial $10,000 requested to strengthen Christian community around Pacific. Tucker." To the secretary of the Student Christian Movement in Japan he also cabled: "Saito Kan Yamomoto, Tokyo. North American Student Christian Movements moved by experience. Mills Conference and Federation Fellowship are raising fund help students affected Eastern conflict. Earnestly desire your coöperation and information by cable ways help fellow members Japan. Tucker." He received this answer: "Luther Tucker, New York. Our movements deeply grateful your generous message. Many former members gone front seek your sympathy and understanding. Ask you join prayers and all efforts speedy conciliation continuing fellowship. Saito."

Mr. Saito arrived in New York Nov. 1 to join Mr. T. Z. Koo, of China, in promoting this emergency project. The American committee for this Fund includes the secretary of the Japanese Students' Christian Association in North America, as well as the secretary of the Chinese Students' Christian Association in North America.

Many of the imperiled colleges are being moved to cities farther inland. The emergency need is for cheap student hostels in these new locations ($500 apiece), scholarships ($30 per student), and transportation ($10 per student). The Fund will be raised and administered by Christian agencies, but not necessarily limited to the assistance of Christian students.

Perhaps your campus can undertake the expense of one hostel or several scholarships. A splendid project for your Inter-Church Council! Perhaps your own group would like to pay for the transportation of one or more students from their besieged homes to some inland city where they can continue their training for Christian leadership in the important tasks of later reconstruction.

The $25,000 or more needed for this Fund can be raised among the Christian Students of North America. But more important than the actual cash involved is the possibility of a deep experience of Christian community among students in all the lands that border the shrinking ocean called Pacific. *Monday Morning*, Nov. 15, 1937.

NATIONAL CHRISTIAN COUNCIL OF CHINA BROADCASTS

(Excerpts from broadcasts on War Relief and Church Activities given over Station XMHA, Shanghai.)

November 14, 1937.

A letter came in yesterday from Mr. Alton of the English Methodist Mission in Shiuchow, or Shaokwan. That's a city in Kwangtung, on the north river. It's an important place on the Yueh-Han railway and the centre for a large rural area in the north of Kwangtung province. In

this letter (dated Nov. 3) Mr. Alton begins by thanking the N.C.C. (that's us in the National Christian Council which has its headquarters here) for all the Emergency Bulletins and news reports which he's been receiving. The city has been heavily bombed, but casualties were not very many because people got out into the country. But there's been a lot of damage to property. The Christian hospital is carrying on, with a few patients injured in the raids and a good many Malaria cases. Church work in the city has come to a standstill but in the big country district all around they're carrying on vigorously. Here's a point that will interest you as showing the fine spirit of the Christian community and their desire to cooperate with all the rest of us. Mr. Alton and his Chinese colleagues have taken up the matter of War Relief. They had received the news of our central N.C.C. War Relief Fund which has been referred to in previous Talks, in particular the Talk given on October 10 which was circulated by mail, as all these Talks are. So they've decided to organise a local Relief Fund and send contributions to the central fund here. The Chinese workers in the church are hoping to give 10% of their salary for this winter quarter and invite subscriptions from individuals and churches in that area. They've already voted $20 from funds in hand, and Mr. Alton sends us a cheque for $100, just to show that they mean what they say. Mr. Alton thanks the N.C.C. for the lead it's giving to the "country parsons", as he calls them, but it seems to me the thanks are really due to him and his Chinese colleagues for their cheerful and loyal spirit of cooperation which is one of the fine things God is giving us in these days. We've had a number of other letters of the same kind from different parts of the country, and it's all very encouraging.

During the week also a telegram came in about Soochow. Soochow has had a very rough time for many weeks. Now at least the bombing has got so bad that our friends in the S. Methodist and S. Presbyterian Missions there have thought it advisable to leave. Two Christian hospitals are being transferred elsewhere. One has gone to Nanking where they'll be able to help the wounded in greater security.

It was reported in the papers last night that the city of Ningpo had been rather seriously bombed. We hope the city and its people have not suffered badly. All we know at the moment is from a private telegram which says that the objective was apparently the railway station and that all missionaries and mission property in Ningpo are safe.

Interesting items from the meeting of the N.C.C. War Relief Committee last Friday (Nov. 12).

(1) Contributions made to our central fund by the churches and friends in China amount to $8,484.06. This comes from twelve provinces. It's in addition to what has been raised and spent for local needs, of course.

(2) The One Cent Movement is now launched and literature about that has been circulated. We hope you will all join in and send contributions to the central fund. The idea is to give one cent a day.

(3) It's clear there are not enough doctors in China. In response to appeals from Hankow and elsewhere, the N.C.C. has sent cables to New York and London urgently appealing for twenty young doctors for war service, to be supported by missionary societies and to work under the auspices of the Chinese Medical Association and the International Red Cross.

(4) The flood situation in Shantung is the most serious within living memory. Dr. R. H. Williamson of the English Baptist Missionary Society was with us at our meeting on Friday and reported that 2 million

people are affected and some 200,000 completely destitute. The Shantung Provincial Government has contributed $300,000, and the C.I.F.R.C. is also grappling with the problem. But more funds are needed.

(5) In response to an appeal from Sian in Shensi help is being sent to our friends there who have thousands of wounded and refugees on their hands.

(6) Grants of money for relief have been made to cities in East China where there is relief work under Christian auspices (Soochow, Sungkiang, Changshu and Quinsan).

It's been a very eventful week in Shanghai. One great triumph, due to the tireless efforts of Father Jacquinot and his colleagues, has been the safety area in the northern section of the Chinese city south of the French concession. That area is still intact. A very informing account of the refugee situation here is to be found in a special issue of the China Critic (for November 11) compiled with the aid of the International Red Cross Committee. R. Rees.

At Paotingfu the turnover was on September 24th. It was not until the 9th of October that we had our first letters from the missionaries in the Presbyterian and American Board compounds who had gone through extremely harrowing experiences when the city was occupied, and afterwards. The next day, October 10th, Dr. William Cochran of the Presbyterian hospital, who had been caught at Peitaiho, and Dr. Hugh Hubbard of the American Board, who returned from furlough on September 26th, were permitted to go down. They travelled with an international group of newspaper men who were given military escort to visit parts of the city. Both Cochran and Hubbard remained in Paoting, but it was almost the first of November before other Presbyterian missionaries could start down towards Shuntefu. These included Dr. Henke, Mr. Jenness, and perhaps others.

Major Stranks and Adjutant Eacott of the Salvation Army had also been in the party on the 10th. They went not only to investigate the condition of their headquarters in Paoting but hoped especially to carry medical supplies to their hospital in Tinghsien.

On September 15th one of our ablest country evangelistic supervisors at Chochou, the Rev. T'ien Chin-hsien, was killed. He had prepared three dugouts in the three courts of the church property, and had furnished not only refuge but faith and courage to a large number of people. That morning during an air raid he, with his entire family and others to a total of 17 people, were together in the dugout nearest the street. Bombs struck that part of the compound, three of them we are told, and all seventeen people were instantly killed, either by the concussion or by being buried alive. So far as I know these are the only casualties to date in that part of the country among active Christian workers. Detailed reports from northern Shantung and Shansi were not available when I came south.

As I passed thru Tientsin I was told that London Missionary Society missionaries either had just managed to start back to Tsangchow or were hoping to do so within a few days. It seems to be pretty clear, however, that regions recently fought over are going to be reopened for Christian work, even relief work, *very* slowly. For one thing, a large part of the population has fled to less disturbed area or areas they *hoped* would be less disturbed.

There's one rumor which seems to bear a charmed life. It raises its head again, very soon after each successive attempt to scotch it. I refer to the report that Yenching University has closed. Yenching

has *not* closed. Its enrollment on November 1st was 499, and another student was to have gotten back last week. I had the privilege of a long talk with Dr. Stuart only the evening before I expected to leave. He and his colleagues naturally have new and numerous problems to give them grave concern. But there's not the slightest atmosphere of defeatism anywhere about the campus, and it will certainly take more than rumors in other parts of the country to close the university down. I feel so strongly on this point that I've written asking a very close friend to telegraph me immediately if and when Yenching has to close. And until that telegram comes, I shall stoutly deny the truth of any such report.

The Catholic University is the only other school of university grade open in the occupied areas. Christian middle schools in Peiping are having an exceptional opportunity for service, and are rising to it. Enrolments are about 2/3 of last year's, which in several cases was an all time high. Christian schools in Tientsin, except the Anglo-Chinese college in the concessions, aren't so fortunate, but are carrying on. Church retreats have been held and are being planned. Chinese Christian leaders are everywhere showing a faith, courage and determination which no obstacles so far apparent can defeat. These men are an inspiration to their missionary colleagues. The Church in the north does not intend to abdicate. God's children are there, the Gospel is still Good News, and in the months that are ahead there are those who will interpret it, who will live it, and who will find new depths to its truth. Earle Ballou.

There is a good deal of good news to tell you to-night. Dr. Y. C. Yang, President of Soochow University, arrived in town a week ago with his family. A lot of his friends have been anxious about him ever since he had to leave Huchow a month ago. He has been in southern Anhwei with a large faculty group and some students. It was hoped school work might be continued at a town called Tengchi. That proved impracticable, however, as the military situation began to develop in a way which affected the locality unfavorably. Some of the faculty are still in Anhwei, including Dean Pan and Principal Sun of the Middle School. Others have gone to Changsha, Hunan. Among these are Dean Hsü Ching-han, Mr. Charles S. Feng, and Miss Zien Zang-peng. The university will greatly appreciate any help given to any of the faculty now in the interior.

We understand that Soochow University will make its headquarters in Moore Memorial Church, where courses in law and arts will be offered next term. No definite plans have yet been made for science work. Dr. Yang can be reached either at the church, or in care of the National Christian Council or the China Christian Educational Association. He will be particularly glad to keep in touch with his university colleagues. The Southern Methodist Church, with which the university is connected, is also very glad to welcome back to China Bishop Arthur J. Moore. Bishop Moore will be here for some weeks.

We have somewhat similar news about Hangchow Christian College. President Li arrived this week and tells us the institution opened in September as usual with 80% of its expected student body and all but two members of its staff. Work went on without much disturbance for eight weeks, despite frequent air raid alarms and some bombing at Zakow, only about a mile and a half from the campus. When Kashing was lost it became apparent that the safety of Hangchow was seriously threatened. Plans were therefore made to remove the college to some quiet place out of the fighting zone. That same town in southern Anhwei was fixed upon: Tengchi. But the drive on Nanking brought many retreating and not well disciplined soldiers into the vicinity, and

the difficulties of still another move led to a decision to close the college before the end of the semester. This was done on December 10th.

All teachers and students left Tengchi safely, and all equipment and records have been returned to the plant at Hangchow. Teachers and students have either gone home or have sought places of safety until the situation is improved. Two foreign teachers are remaining on the campus: Dr. R. J. McMullen and Mr. Roy S. Lautenschlager, as well as twelve workers and servants, including one woman teacher and a nurse. It is, of course, devoutly hoped that the Japanese will spare the college. And if it should be of any special interest to any one listening to this broadcast, it can be stated emphatically that there have never been any soldiers, active or wounded, living on the campus since the outbreak of hostilities.

Our War Relief Committee is still very much on the job. Gifts have been coming in and appropriations going out, as has been true every week since all the trouble started. Three weeks ago I mentioned a good letter and a substantial subscription from Mr. Bray of Fatshan, Kwangtung, who sent on to us $100 for a friend. He has now sent (Dec. 5) a further sum of $200, gifts from several people including the nurses in the local hospital. From Shiuchow in the same province Rev. W. H. Alton follows up an earlier remittance with a check for $266 sent on Nov. 30. He has this to say. "The response has been very good indeed, both from the country and city churches. The hospital staff has done excellently, everybody contributing, even the lowest paid servant."

Jumping suddenly to another part of the country, we know how long people in Tsinan, the capital of Shantung, have been occupying the anxious seat, and how pressing have been some of the local problems of relief in that vicinity. A contribution of $36 made at a union meeting of the churches, is all the more significant on that account.

Across the world again and we are in New York City. Mr. Boynton has recently had a letter from Dr. Lobenstine. I suppose Dr. Lobenstine is known to every person likely to be listening this evening. He encloses gifts for several projects here in China, including $100 for War Relief. He also has this to say; "On November 10 I attended a luncheon meeting presided over by Dr. Mott at which were representatives of the Federal Council of Churches, the Foreign Missions Conference, the Friends Service Union and the Committee for the Relief of German Refugees. The purpose of the meeting was to discuss a mail appeal being sent to every Protestant church in the United States, asking for a Christmas offering for civilian relief in China, the relief of Spanish orphans and of German refugees."

The most recent contribution is one of $1,000 U.S. currency, from the International Missionary Council, which got here just in time for Christmas and brings the total receipts of our War Relief Fund well over the $50,000 mark.

The Committee has made several appropriations during the last ten days that I'll mention to-night, partly with the thought that in some cases people interested may get the news earlier this way than by waiting for letters. Here is the first, and it concerns refugee relief work in Wuhu. $3,000 has been deposited to the account of Dr. R. E. Brown with the Associated Mission Treasurers. In addition to this, Bishop Roberts wants to inform Sister Constance of Wuhu that $1000 U.S. currency is available for the relief work under her direction, through the treasurer of the American Church Mission in Shanghai. The relief work at Paotingfu under the direction of Dr. Hugh Hubbard was granted $3,000, and this money has been forwarded through the office of his mis-

sion treasurer at Tientsin. The Menzies Memorial Hospital at Hwaiking, in Honan, was granted $1,000. This money has been deposited to the account of the hospital at the Hongkong & Shanghai Bank here in Shanghai. Several other requests, which might have received favorable consideration, had to be laid on the table because in each case there was insufficient information regarding the exact amount required and the budget for its expenditure. E. H. Ballou.

January 2, 1938.

This is the eighteenth Sunday evening broadcast talk given by the National Christian Council of China, and you have just been listening to my colleague, Dr. Chester Miao, speaking to you in Chinese.

I am going to defer special reference to this new year of 1938 until I'm almost through. There is a lot of news, and I want to put some of that first. We have heard several times during the week from our general secretary, Dr. W. Y. Chen, and Mr. Rees. You remember they went over a month ago to central China to open a branch office of the Council in the Wu-Han area. On the way they spent ten busy days in Hongkong and Canton. Both Sundays in Hongkong Dr. Chen was called upon to preach, to congregations of 700 or more. A well attended meeting with the Hongkong Christian Federation was helpful, in promoting the One Cent Movement and in making somewhat clearer the mutually supplementary functions of different relief organizations heading up here in Shanghai. At Canton they attended the final meeting addressed by Dr. Stanley Jones. The Y.M.C.A. hall holding 1200 was filled to its utmost capacity, and some 200 people responded to the invitation to sign decision cards. Dr. Chen met with a group of students at Lingnan University and the days for both of them were filled with conferences of many kinds.

Mr. Rees was especially active in following up various matters connected with the helpful part he has been playing on the central committee here in Shanghai of the British Fund for Relief in China. This had mostly to do with questions relating to the receipt and dispatch of medical supplies to places in the interior where they are so badly needed. I would hazard a guess that while he was not travelling on any official mission, his visit to South China would have been worth while on this score alone. What he had to report bears striking testimony to the way in which men of good-will in China and out of China have come forward in these dark days of human need.

On reaching Hankow these friends found the Hupeh Christian Council well organized and hard at work on many relief projects. Hankow has taken on tremendous importance in the life of China during these weeks and the Christian forces have come together in an unprecedented manner to do what they can to carry their share of the new burdens placed upon those willing to bear them. Then church bodies have pooled their wisdom and resources for relief purposes in a way which was most heartening to these observers from outside. It was possible to hold two meetings of members of the National Christian Council executive committee, with our chairman, President Wu Yi-fang of Ginling College presiding. Those present included Bishop Roots, one of our honorary secretaries, Mr. S. C. Leung, of the National Committee of the Y.M.C.A., who reached Wu-Han by the same plane that took Dr. Chen there, and Rev. C. K. Li (Li Ch'iung Chieh) Executive Secretary of the Chung Hua Hsing Tao Hui.

As a result of their consultation it was decided to establish our branch office not at Hankow, but at Chungking. One of the strange developments of the topsyturvy world in which we find ourselves these

days is that communications with the outside can be maintained in a number of respects better from that city in Szechwan than from Hankow. So before this week is over Dr. Chen and Mr. Rees expect to visit both Chengtu and Chungking. They plan to stay at Chungking until about the 24th, and it will probably be next month before we see them back here. Just at present they are in Changsha.

Before we leave Szechwan I want to refer to another letter which has just come in from Bishop Ralph Ward. You remember a month ago I shared parts of a report from him telling of the meetings with Dr. Stanley Jones. This time he writes in considerable detail of the new life which is surging all through that province, but with very special reference to West China Union University. I have time to mention only one aspect of the situation he describes. He wrote on December 16 to say that they were expecting President Y. G. Chen of Nanking University, who was coming that very afternoon to continue negotiations for the removal of that institution to Chengtu. A large group from the medical school of Cheeloo University was taken there early in the autumn, as most of you probably know. About the same time the Dental Department of the National Central University was also transferred to Chengtu. A new interdenominational theological school opened this fall. These educational events are only symptomatic of the way in which national attention is focussing upon a province the capital of which, as Bishop Ward puts it, is less than 500 miles as the crow flies from Lhasa. He mentions a group of students in West China Union University who found in the course of a social evening together that they had come from Yunnan, Peiping, Chefoo, Nanking and Shanghai. One boy said, "My parents had homes in Canton and Wuhu. Both have now been destroyed by the war." In his final paragraph Bishop Ward sums up by saying, "So it is that academically, politically, socially, industrially and commercially, there is an immeasurable new outlook for West China." I don't believe the National Christian Council is making a mistake on the threshold of this new year in establishing much closer relations with that part of the country.

I'm going to make only two references to War Relief work this evening, and hold over other material until next Sunday. The first is that Dr. Kepler left the middle of the week for the south, and from there will proceed to central China. His purpose will be to secure additional and up-to-date knowledge of relief needs, and wherever possible assist relief agencies in such ways as may be appropriate.

The other thing I want to say is something in the nature of an answer to a question that comes naturally to the minds of many people: "How is all this money for relief being spent?" I read a few days ago a report by Dr. Robert Fitch of a visit he paid recently to one of the refugee camps here in Shanghai. It is the latest camp to be organized by the united efforts of the churches of Shanghai and combines several of their smaller camps. It is on the corner of Hart Road and Tsong-ping Road. Mr. Tsu Be-en, a former student of Hangchow Christian College and a secretary of the Shanghai Y.M.C.A. is in charge. There's a large open space where children can play. 1080 people are being cared for, in 18 sections of 60 persons each. The beds are of plain boards raised on struts, with the legs driven into the ground. Bedding seems to be adequate and the people gave every appearance of being happy and combortable.

An attractive chapel is used during the day for industrial training. In the office, up-to-date records are kept which enable the staff, composed entirely of volunteers, to maintain careful supervision of all within the camp. There is no dining hall, but five people under a leader form

an eating group, and twelve such groups are under a section leader. The kitchen was very clean. Food costs less than eleven cents a day per person. It includes two meals a day, of rice, one vegetable, bean-curd or beans, and a soup of bean-curd and vegetables. There has been only one death during the past three weeks, which is a record. Twice a day medical attention is available. The walls of the huts are of woven bamboo strips plastered on the inside with mud to shut out drafts. The roofs consist of a double thickness of bamboo mats with oil-paper between and are guaranteed to be proof against rain and show. Educational facilities are being provided and it is hoped that work projects can be extended to this camp. Considering the amount of money invested, it is the best organized camp that Dr. Fitch has visited, and is a great credit to the Christian churches of this city. But it will need continued support, as the cost of food alone comes to over $3,000 a month. E. H. Ballou.

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Work and Workers

The Aboriginal Tribes of China: —The Aboriginal Tribes of China form an appreciable portion of the country's population. It is difficult to estimate their actual number, but a conservative figure would probably be not less than 10,000,000, although there are those who would put the total half as high again. In the past the Government of China has not paid much attention to these people and the Chinese in the vicinity of the mountain fastnesses occupied have held them in contempt, only seeking to exploit them as occasion offered. The Tribal people themselves avoid intercourse except as necessity may impel. The present day authorities are being aroused to a more active interest; how far this will be to the material and moral advantage of those concerned remains to be proved.

The Tribal Communities for the most part occupy the hill country of the Western provinces, except the *Shans*, which originate in Siam and prefer the warm plains of Western Yunnan The *Nous* is, perhaps, the most sophisticated group and claims to have been in possession of the land before the Chinese themselves came in and pressed them back into the mountains. The *Miao*, *Lisu* and many others, in perplexing variety, are simple communities with emotional characteristics; but there are wilder elements to be found where such tribes as the *Kachin* and *Wa* congregate. The languages and costumes of the various groups differ very widely. The religious sanctions are in general animistic, the motive power being a fear of demons. As they are an ingenuous class of people their more serious defects are marked by indulgence in spirituous liquor and lack of moral restraints.

It was inevitable that, with the great mass of China's population confronting the earlier missionaries, the existence of this section of the people was unknown and so their needs unrealized. It is only within the last three or four decades that attention has been at all concentrated on the problem of giving them the Gospel Message. The response has been marked, especially from the various branches of the *Miao* and the *Lisu* tribes. The first missionaries amongst them were wise in accommodating themselves to the existing conditions, refraining from introducing large, extensive equipment, so that the places of worship built, the schools established, and even Mission compounds were kept on simple lines corresponding to local standards; thus self-support has

been a practicable rule from the commencement. The Message was welcomed and one peculiarity proved to be the turning of whole families to the Truth rather than isolated individuals. It has been found that those who accept the offer of salvation most readily can be sincere but often superficial in their beliefs, and so need careful shepherding. The *Shans* and *Nosu* are harder to convince, but when brought to a knowledge of the Way are probably steadier and more dependable in practice.

Of necessity much time has had to be devoted to reducing the languages to a written form, translating parts of the Scriptures, hymns and simple catechisms into the tongues of those being reached, while instructing the believers has been a vital part of the missionaries' work in order to conserve what has been gained and to build up a native ministry. Rev. W. H. Warren, *China's Millions*, Nov., 1937.

Mass Movements Among the Aborigines:—Strange—that in the early days of missionary work in West China, especially South-West China, so little notice was taken of the aborigines. There are more of them in West China than anywhere else in the country, but mission work in China had almost reached its centenary before much was done for them. Yet after all it is not so strange. The aborigines are by no means in evidence to residents in the larger centres of population, or to travellers whose routes lie along beaten tracks. The Chinese outstrip the aborigines, even in West China, not only in point of numbers, but in point of importance, wealth, power, and civilisation. So it came about that the early missionaries, overwhelmed by the task of reaching the masses of non-Christian Chinese, were unable to do much for the other races. The position has changed considerably during the past thirty odd years, for the tremendous evangelistic potentialities of the aborigines are now realised; but still from every natural point of view they are of trifling importance, even though their total population in the whole of China must run into several millions. The Chinese as a rule take little interest in them: it might truthfully be said that they are of interest to only two classes of people — ethnologists and missionaries.

It should be explained that the aborigines of China are not mere branches of the great Chinese race, but distinct races of their own. Not only in appearance, but also in dress, language, customs, religion, temperament, etc., they are in more or less distinct contrast to the Chinese. Though usually speaking a certain amount of Chinese (the lingua franca of the country) and constantly mixing with the Chinese when visiting markets or cities, acknowledging the rule of the Chinese and seldom governing territory themselves, they maintain their racial identities to a surprising extent. From the point of view of the missionary it is a good thing that they do so, for we generally find that the nearer they approach to the Chinese the further they recede from the gospel.

Thirty-five years ago mass movements in China were unheard of. Any movements among the Chinese that bore that appearance soon proved to be illusory, and to this day they are still unknown. Converts were won with painful slowness, and still are in most places—among the Chinese. Soon after the great Boxer upheaval, however, 'something happened!' Who knows but the blood of the Chinese martyrs became the seed of the aboriginal Church? God began to do a 'new thing'—how He delights to do 'new things'!—and the despised aborigines, who sought Him not, found Him. Whole families of Miao aborigines, whole villages, well-nigh whole

districts destroyed all their paraphernalia of demon worship and turned to God. That movement, which commenced in the province of Kweichow under the late J. R. Adam, soon spread to the province of Yunnan, sweeping in many other races beside the Miao, and later spread to Szechwan also. By this time the aboriginal movement in Yunnan province has probably outstripped the aboriginal movements of all other parts of China put together, being divided up among the English Methodists, the C.I.M., the American Baptists, the Vandsburgher Mission, the Swedish Free Mission, the Pentecostal Missionary Union, the Assemblies of God and other missions. By now the total population of professing Christians among the aborigines, counting men, women, and children, baptised and unbaptised, in Yunnan province alone cannot be far short of sixty or seventy thousand, and in the whole of China must exceed one hundred thousand. It should be observed, however, that the non-Christian aborigines of China are still in an overwhelming majority over the Christians, and it would be true to say that most of them have not yet been adequately reached with the gospel message.

A word needs to be spoken concerning the true spiritual value of 'mass movements.' It is often asked, 'But are such movements truly genuine and spiritual?' I would reply that although there is undoubtedly much that is superficial, the same could be said of revivals in the homelands; but in both cases there is a solid work of the Spirit of God that remains and bears fruit. Many instances could be cited by almost any missionary to the aboriginal tribes of those who truly know their Lord, of those who have grown in grace and developed spiritual gifts, of those who have suffered for the Name of Christ. There is seldom much in the way of ulterior motives such as distress the hearts of missionaries to the Chinese. And the turning away from demon worship is a definite step of faith, which they would never have dared to take apart from faith in the Lord Jesus Christ. There can be no doubt as to the genuine experience of joy and happiness when they first believe. I have even heard aboriginal converts say that when meeting aboriginal strangers they can tell from their faces whether or not they are Christians! Of course their faith is elemental, the faith of little children, but it is just that faith that is needed for entrance into the kingdom of heaven. J. O. Fraser, B.Sc., *China's Millions*, November, 1937.

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Notes on Contributors

Rev. Roy S. Lautenschlager, M.A., is Head of the Department of Political Science in Hangchow Christian College, Zakow, Che. Arrived in China in 1922.

Rev. A. R. Kepler, D.D., is one of the Executive Secretaries of the Church of Christ in China. Arrived in China in 1901.

Dr. E. Stanley Jones has been a missionary to India under the Southern Methodist Board of America for many years. More recently he has been well-known as an evangelist-at-large. He has just recently concluded an evangelistic tour in China. He is also the author of several well-known books, including Christ of the Indian Road, Christ and Human Suffering, and Victorious Living.

Rev. G. Francis S. Gray is a member of the Church Missionary Society, on the staff of the Central Theological School, Nanking.

Tai Hsu is a well-known Buddhist Abbot and leader of Modern Buddhism.